

# A PLAINE CONFUTATION OF

A TREATISE OF BROWNISME,

Publithed by some of that Faction,

Entituled:

*A description of the visible Church.*

In the confutation whereof, is shewed, that  
the Author hath neither described a true  
gouernment of the Church, nor yet proued,  
that outward discipline is the life of  
the Church.

*Whereunto is annexed an answere vnto two other  
Pamphlets, by the said Factioners latelie disper-  
sed, of certaine conferences had with some of  
them in prison.*

Wherein is made knowen the inconstancie of this Sect,  
what the Articles are which they still maintaine: as  
also a short confutation of them,

*There is also added a short answere vnto such argumentes as  
they haue vsed to proue the Church of England not  
to be the Church of God.*



LONDON,

Printed by Thomas Scarlet for

William Wright. 1590.

1327

388.

322

Perfect



In the continuation of history, is the subject  
the Author hath further described a new  
government of the Church, and the  
character and discipline of  
the Church.



Whereas it is manifestly seen, that the  
Church of England, in its present  
state, is in a manner  
totally ruined, and  
that the only way to  
restore it to its former  
glory, is by a  
reformation of its  
discipline, and  
government.

Printed by Thomas Sculthorpe  
William Morgan. 1790.

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TO THE RIGHT HONORABLE Sir Thomas Henedge Knight, Vize Chamberlaine to her Highnes, Treasurer of her Majesties chamber, Chancellor of the Dutchie of Lancaster, and one of her Highnes most honorable priuie Councell, the comforts of this life and of the life to come.



Onsidring that (right Honorable) the making of many booke's doth breeda weari-somnesse with small profit, the counsell of Salomon is to bee regarded, who wil-letb vs to receiue admonition by his holie writings. In regard whereof, though hereticall pamphlets are daillie disperfed, yet the wise are loth to answer the: as also lest that in answering the foole according to his follies, they might seeme like vnto him: yet when silence hath hardened the factious, and emboldned them to adde new supplies, we learne that the foole is to be answered vnto his follies, lest he seeme wise in his own conceit. This burden I haue taken vpon me, perhaps presumptuouslie; but finding on the one side the learned vnmilling to deale with so sot-



The Epistle Dedicatorie.

With a schisme, and on the other side, that small learning wil be sufficient to ouerthrow so ignorant a sect; I haue bin the more bold in this mine attempt: for I preiudice not the wise herein, who refuse this labor, nor yet giue cause of discontentment to the simple, for whose sake onely I haue done it: if those with whom I deale find themselves griued, I regard it not; onely if I may escape the censure of rash presumptiō in publishing this rude treatise vnder your honorable title, I shall obtaine my desire. I haue presumed to present it to your H. not for that I am able to bring forth anie thing worthie your H. acceptation, but that I might obtain a defence for myself, & your H. might be moued to go on in furthering the Lordes building. So shall God by your meanes be glorified, his church comforted, and euerie member thereof shall haue iust cause to continue their heartie prayers vnto God for your H. prosperitie, with the increase of all heauenlie giftes & graces of his spirit in this life, & for the assurance of your euerlasting ioy in the life to come.

Your Honors most humble in  
the Lord to command,  
R. Alison

# TO THE READER.



OWsoever earthly kingdoms do prosper best, when  
peace is had, yet the church of Christ which is his  
throne, receiveth good even by dissention. *Inde Cassi. in Psal.*  
*crevit Ecclesia, unde mundus deficit.* Therefore  
although a good agreement in all affaires ought to be regarded,  
yet a dissent in religion doth sometime profit, inasmuch as ther-  
by the faith of some is exercised, the inconstancie of others is  
made manifest, and the diligence of all those whom deep securi-  
tie hath not overwhelmed is much quickned vnto the sereching  
of the truth. The rent that is made by some, hath confirmed this  
vnto vs by experience, whiles that the constancie of such as are  
wise hearted, is made manifest; the vanitie of those that are vn-  
stedfastly minded is laide open; & the godly are made acquaint-  
ed with those ancient heresies, whereof in times past they were  
both ignorant and carelesse. The disturbances of our Church  
are many, proceeding from one fountaine, though they bee not  
all of one nature; Satan hath sent them, they are like vnto him,  
disagreeing one with another, and at iame in themselves, and yet  
are all opposite vnto the truth. For the Atheists and Papists are  
at as great defiance one with another, as euer was Herod and  
Pilate. And the Anabaptists and Donatists condemne each the  
other for matters of religion, as much as the Pharesies did the  
Saducees; and yet as they could bee reconciled, rather then the  
Church should inioy her peace; so these will sooner iustifie one  
another, than they will submit themselves vnto the truth. But  
the bush which Moses sawe perished not, though it was compas-  
sed with a flame: And the Church of God through his gracious  
providence doth stand fast, though the securitie of Atheists, the  
Idolatrie of Papists, and the impietie of the rest, haue threatned  
an ouerthrow: yea, it is now come to passe, that although no he-  
resie is without some fauourers, yet the deuiles euen of the most  
skilfull decciuers, haue bene so laid open, that not one of those is  
thought vpon of sober mindes, but with detestation. I grant that  
men void of reason may thinke reuerently of them, because wee  
see the Donarist condemning Donatisme, a schisme which hee  
himselfe vpholdeth, which is a verie dronkenness, though it bee  
without wine, but wisdom is iustified of her children.

The Donatists in the yeere of our Lorde 290. or as some  
write 353. by their preposterous dealings disturbed the churches  
in all those partes where they remained. With vaine impuden-  
cie they condemned all the Churches of God, and affirmed that  
the Church was in the partes of Donatus onely. Also in vphol-  
ding that the Church of Christ is without spot or wrinkle, or

A 3

grosse

*Cassi. in Psal.*

*Inde Cassi. in Psal.*

*crevit Ecclesia, unde mundus deficit.*

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Aug. in Psa. 10.  
Retrac. lib. 1.  
cap. 21. Visto.  
riano. Epist. 21.  
Contra Epist.  
Parmentiani,  
lib. 1. cap 7  
Aug. Donat.  
Epist. 204  
Cont. Epist.  
Parmi. li. 1. ca. 7  
Aug. Epist. 152  
Dancus de  
Donat. cap. 67.  
And by the  
conncellare  
latine. August.  
contra Parmi.  
lib. 1. cap. 6

Some of their  
owne compa-  
nie haue con-  
fessed it

grosse pollution; they did falsely charge Cœcilianus the Bishop of Carthage with certaine crimes, taking occasion therevpon to separate themselves from the Church; They did account the Sacraments to be no Sacraments, if they were deliuered by one that approued not their schisme; And therevpon, though Donatus did not institute rebaptization, yet his successors rebaptized those that came vnto them. They taught that it was vnlawfull to seeke vnto the magistrat for aide in causes of the church, because they were the Lords free people. To be short, that men are not to be compelled vnto good duties, that they are to vow a constancie in their schisme, that they were ready to prouoke the sword of the magistrat against themselves, that they might brag of sufferings: these and such like were the fruites of Donatism. Now Donatus the first author of this schisme, was condemned for an heretique, and his doctrine for hereticall, in the daies of Constantine, by the councel of Carthage; and from time to time euer since it hath ben so accounted of, not onely of the Church of God, but also of such as abhorre the name, but maintaine the doctrine of this schisme.

This is it that the malcontents of our age do greedilie hunt after the annoiance of our church; condemne it and all other Churches that are not partakers of their faction; crie out that the true church is without spot or wrinkle, or grosse pollution, take libertie to slander those that are in authoritie, so to free themselves from all submission: affirme that the Sacraments are no Sacraments. (Wherevpon though the renuer of this schisme, Browne I meane, did not in plaine wordes require a baptizing againe, yet their successors in their established Church attempted it) haue taught, hat they being the Lordes free people, the magistrat is not to deale in causes ecclesiasticall: holde that men are not to be compelled to good duties, binde one another with a vow to persist in this faction, boast of sufferings, &c. & yet derest the name of Donatism, though Donatus was the first deuiler, & of Brownisme, though Brown was the only restorer of these fanfies. The forerunners it should seeme, were grosse, when their Disciples are ashamed to be accounted their schollers: yet if anie grossenesse as yet vnnamed, either in matters of faith, or manner of dealing be found in them, it will appeare in those also; for it is no new fanfic but an ancient heresie, neither is there hope that they will be restrained but by an olde remedie: For as the Donatists when councels were called conference was had, and they were conuicted, yet gaue it out with great glorie, that they had put to silence all the learned, and remained wilfull, vntill that by the sharp laws of Honorius, they were restrained, yea and many of them by that meanes were brought againe to the Church: so

with

with our men all gentle meanes haue bene vsed; in conference hard speeches haue onelie helped them, yet remaine they obstinate, and brag of victorie; if the lawes of our christian Honorius doe them no good, they are incurable. No doubt the Phisition is irke some to a frantique person, and a father to an vnruilie child, the one in binding, the other in striking, and both in louing. The dutie of a phisition, and the nature of a father must appeare in the magistrate, not in satisfying the desires of the froward to content them, but in restraining their phrensie to profite them. It may bee to the discontentment of some, that anie punishment should be inflicted vpon them for their disordered stubbornnes, I would not be mistaken, I wish it not, howsoeuer m. Greenwood affirmeth that the magistrate ought to compell vnto the hearing of the word. Only this I saie, that the lesse these matters are considered of, the better may the men be conceiued of, but view their writings, examine their doctrine, and marke their dealings, and they will appeare the open enemies of Gods truth: for in pretending to establish a church, they overthrowe the church, and vnder the colour of setting vp the discipline of Christ, they seeke to plague themselves and others with their owne dreams, which in this their treatise of discipline, and in their two other treatises, of certaine conferences lately by them published, shall bee made manifest to the indifferent reader. In answering of them al (onelic the calumnies in the conference excepted, which concerne some particular persons, whose cause I leaue to themselves, who best know how farre they are abused, and in regorde thereof can best answer the same) I haue followed the authors method, leauing the man, and seeing into the matter, not regarding who wrote it, but what is the doctrine that is maintained by him. As for the treatise of the visible Church, it will appeare not tollerable, inasmuch as it is impious, abusing the Scripture, iniurious to the Church in describing a false gouernment, and dangerous to the simple, who are readie to bee deceiued with euerie blast of vaine doctrine. The other discourses are not onely like vnto it, but haue in them many bitter speeches & vngodlie slanders both of Church, Magistracie, Ministerie, and all: wherby it seemeth that the author hath not learned to rule his pen. In this mine attempt I haue small hope to satisfie those that are wedded to their will, when Gaudentius was answered sufficientlie to his follies, hee would notwithstanding returne his answer, though he did the same *nulla ratione respondens, sed magis se nec respondere, nec tacere potuisse declarans.* If our author wil replie, let him labour to be vnlike to Gaudentius and his companie, who with words and bitter speeches sought to vphold their cause, & if he vse the Scriptures, let him apphe them faithfully,

In his conference with m. Cooper, pa. 49

*Gaudentius*

Aug. ret. lib. 3 cap. 59.



fully, and then if he please the controuersie will be ended. In  
the meane while if these poore laboure of mine might satisfie  
these discontented persons; or failing hereof, might staie the ig-  
norant from being seduced, or else might prouoke them that  
are better able to deale more substantially in these matters, I shal  
be glad. Finally, I am to intreate the reader both to accept in  
good part that which in desire of his godd is deliuered. And also  
before hee beginne to reade this treatise, to amend such faultes  
as by default in the printing were committed.

In this  
place with  
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...the magistate ought to compell the magistate to  
of the word. Only this I say, that the lesse these matters are  
detected, the better the men be conceived of, but view their  
writing, and in doctrine, and make them deserving, and  
they will appeare the open enemies of Gods truth: for in pro-  
ceeding to establish a church, they overthrow the church, and  
under the colour of setting up the discipline of Gods church,  
to plague the conscience and others with their owne diuinity, which  
in their treatise of discipline, and in their two other treati-  
ses of discipline, conseruances lately published, shall be  
made manifest to the indifferent reader. In answer of them  
is (once the case is past) which

*Faultes escaped in the printing*

The 2. pag. line 21. This read Thus. pag. 5. li. 5. read the sentence  
pag. 9. line 24. reade preaching. pag. 13. in the margent Iudg. 4.  
reade Iude 4. pag. 23. line 12. read Veliphnei Iehouah iijthpok. &c.  
pag. 30. line 14. durie reade vnitie. pag. 40. in the margent, reade  
Bale in Apoc. 2. Iraneus, &c. pag. 65. line 25. reade were not in  
the primitiue, &c. pag. 99. Tit. 3. is to bee placed, line. 11. and line  
19. should be Deut. 13. pag. 108. line 28. reade for instruction one-  
ly, &c. pag. 110. line 23. reade Inst. lib. 4. &c. pag. 117. line 2. reade  
ignorantiam.

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though he did the same with various responses. And in his  
response, he did not seem to be able to understand and his  
that will be the last of his labours to be able to understand and his  
company who with words and better be able to understand and his  
their cause, & if he be the scripture, let him apply them to his  
tally.

# A PLAINE CONFVTATION

OF A TREATISE OF

Brownisme, published by one of that  
Faction; the Title whereof  
is this.

*A true Description out of the word of God  
of the visible Church.*

The Answer to the Title.



HE departure out  
of the Church is  
rightly called the  
badge of an here-  
tike, to whom in  
his going out the  
Goates do flie for  
succour, when the  
sheepe of Christ do seeke their foode in  
the Church of Christ. But because it is a  
lesser burthen to beare the marke, then  
to haue the name of an heretike, it falleth  
out that men in all ages when they for-  
B sake



take the fellowshippe of the saintes of God, they doe professe a betaking themselves vnto the true Church of God.

Heerevppon it commeth that such as haue beene nourished with the milke of discontentment, st engthened with the spirite of vnquietnesse, and cloathed with the profession of a godlie conscience, do now trouble and molest vs, refuse to continue with vs, and make a nullitie of our Church. Their eyes (they say) are now opened, who liued vntill nowe in blindnesse, they haue found out the true Church, whereof they labour to be members: in seeking our good, they publish and set forth vnto vs a true description thereof; and this shall bee confirmed out of the word of God.

Thys their knowledge, their loue, and their faithfull dealings, are warranted vnto vs in the Title of this their treatise, which matters if we can finde therein, we will acquite them from schisme and  
heresie:

heresie: but if the discourse be not answerable vnto the Title, they must returne vnto vs, or else wee must acknowledge them to be, not as they pretend, but as they are.

**Brownist.**

*As there is but<sup>a</sup> one God, and father of all, one Lord ouer all, and one Spirite, so is there but<sup>b</sup> one truth, one faith, one saluation, one Church, called in one hope, ioyned in one profession, guided by one<sup>c</sup> rule, euen the word of the most high.*

<sup>a</sup> Gen. 1. 1.  
Exod. 20. 3.  
<sup>b</sup> 1. Timoth. 2. 4.  
Phil. 2. 25.  
Ephes. 2. 18.  
Iohn 8. 41.

<sup>c</sup> Deut. 6. 25. Romans 10. 8. 2. Timoth. 3. 15. Iohn 8. 51.  
Iohn. 2. 3. 4. &c.

**The answer.**

In this first sentence which heere is sette dovvne, wee are giuen to vnderstande, what there is to bee hoped for in that which followeth, both for the matter and also for the manner of handling the matter, if wee do but regarde the ende and scope thereof, being al-



together false, yet packed vp with euident  
truthes, that the certaintie of these might  
free the other of suspition. The manner  
of dealing is to pester the margent with a  
cloud of witnesss to smal purpose, onely  
they make the ignorant beleue, that he  
which gain-faith this booke, doth speake  
against the word of God. But how vainly  
this is done, it will appeare by the exami-  
nation of the particulars. Seeing the na-  
ture and gouernment of the church (say  
they) is like vnto the Lord thereof, it  
must be granted, that as God is euer  
one and the same: so is his church which  
professeth one truth, holdeth one faith,  
and is guided by that order which God  
hath reuealed in his word. Our answer  
is, that we do acknowledge one God the  
father, sonne, & holy ghost, his truth our  
faith, and the meanes of our saluation to  
be ynchangeable; we confesse likewise  
one catholike church, which is the com-  
munion of saints, which iointly and seue-  
rally do confesse that saluation is obtai-  
ned in and through Iesus Christ alone.

This

This church comprehendeth in it both  
 angels and men, the one sort continuing Col. 1. 18. 19.  
 in, the other sort restored vnto that e- 20.  
 state wherein they stand; and all obtai-  
 ning this sentence of being perfectly righ-  
 teous, in and thorough the head of that  
 church, whereof they are members, euen  
 Iesus Christ our Lord. This is the church  
 which they say must be guided by one  
 rule, euen *the word of the most high*. Now  
 we desire to know in what sence *the word*  
*of the most high* is taken; for if they meane  
 thereby the prouidence of God, in which  
 sence it is sometimes taken, as Deut. 8. 3.  
 & Heb. 1. 3. we do agree in this clause al-  
 so. But the places quoted in the margent,  
 do shew that it is meant of the reuealed  
 will of God contained in his word; For  
 Deut. 6. 25. Moses telleth the Israelites  
 that the obseruing of all the commande-  
 ments of the Lord their God, wil be their  
 righteousness. Paul Rom. 10. 8. saith, that  
 the worde of God was in their mouth, &  
 in their hart euen the word of faith which  
 was preached. Againe 2. Tim. 3. 15. hee









Phil. 2. 25.

Iohn. 8. 41

d Gen. 17.

1. Pet. 1. 2.

Reue. 7. 9

1. Cor. 10. 3.

Iohn. 17. 20

because our worshipping of God is not ioyned with their discipline, for we hold that faith which Paul approueth.) As for the testimonie which Paul giueth of Epaphroditus, that he is *his brother, companion in labor, and fellow souldier*, It is a weake prooffe of that whereunto it is referred, so is that of the Iewes, saying that they haue all one father, euen God, which Christ denyeth vnto them in the verse next following. These things are spoken, not to call that into question which in it selfe is true, but to shew what discretion hath bene vsed in the choise, and alledging these scriptures. But we will go forward.

Brownist.

*This Church as it is vniuersally vnderstood, containeth in it all the elect of God that haue ben, are, or shall be.*

The answer.

Most certaine it is that the inuisible Church of God extendeth it selfe vnto all the beloued of God, that haue bene, are or shall be, men and Angells, beeing com-

complete in him who is the head of all principalities and powers, to wit, Iesus Christ. VVe do agree herein, yet it hath his warrant, such as it is, for it is here proued by the couenant made with Abraham, Gen. 17. and by the vision of Iohn, Reuel. 7. 9. VVhich places do not proue the matter, in as much as they speake of the restoring and preservation of man onely, and not of the whole bodie of the church. The other three places alledged are lesse to purpose. Peter 1. Pet. 1. 2. writeth vnto the church, which was scattered ouer the face of the earth; so that he speaketh not of the vniuersall church of God, but of that which was in his age. Paul saith, 1. Cor. 10. 3. that *the fathers did eate one spirituall meat*: But they were not the vniuersall church of God, he speaketh only of those that were before him. Christ prayeth for his Apostles, Ioh. 17. 20. and not for them onely, but for those which should beleue in him thorough their preaching: he prayeth not for the vniuersall church, viz. all that haue bene,  
C are,



are, or shalbe, but for those which being aliue, should inioy the ministry of his Apostles. But it may be the authors meaning is not out of euery of these seuerally, but from them al ioyntly to conclude this vniuersal church, for as much as Paul speaketh of those which haue bene, Peter speaketh of those that are, and Christ mentioneth those that shalbe. VVhich though we should grant, yet they all mention but mankind onely, and thereof not all the elect of God: for the infants which are vnder the couenant, and departing this life before they are capable of the ministerie of the word, are not comprehended within the number of those which Christ in that place prayed for, Peter did write vnto, &c. so that these places iointly taken, do not conteine so much of the vniuersall church as the two first places: & though they did, yet they do not comprehend the whole as hath bene said. Thus a good dish may be marred by an vnskilfull cooke, and a good matter spoiled by an vnlearned clearke.

Brownist

Brownist.

But being considered more particularly, as it is seene in this present world: it consisteth of a company and fellowship of <sup>e</sup> faithfull and <sup>f</sup> holy people, gathered together in the name of Christ Iesus their only <sup>s</sup> king, <sup>h</sup> priest, & <sup>i</sup> prophet, <sup>k</sup> worshipping him aright, being <sup>l</sup> peaceably gouerned by his officers and lawes, <sup>m</sup> keeping the vnitie of faith in the bond of peace, and <sup>n</sup> loue vnfeigned.

Answer.

Leauing the inuisible church of God, we are to keep in remembrance, that this discourse is of the visible church, as it is seene in this world: and it setteth before our eyes the matter whereof it is framed; the glory wherewith it is crowned; the discipline whereby it is gouerned; and the estate which it enioyeth, euen in this life. All which matters are here set downe so necessarie vnto the esse or being of the church, that the want of these or of anie of these, presentlie causeth a nullitie thereof: but how substantiallie these matters are prooued,

& 149.1.  
Esa. 62.12.  
Eph. 1.1.  
1. Cor. 1.2.  
Deut. 14.2.  
f Deut. 12.5.  
Ioh. 6.37. &  
3.14. & 12.  
32.  
Luk. 17.3.  
g Ge. 44.10.  
Psal. 45.6.  
Zac. 9.9.  
Heb. 1.8.  
h Rom. 8.34  
Iohn. 17.  
Heb. 5.9. &  
8 1. & 4.14.  
i Deut. 18.15  
Matt. 17.15.  
Heb. 1.1.  
Gen. 14.18.  
k Exo. 20.7.  
Leu. 10.5.  
Ioh. 4.23.  
l Matt. 11.29  
1. Cor. 11.16.  
Mar. 13.34.  
Reuel. 22.9.  
m Eph. 4.3.  
1. Cor. 1.13.  
Mark. 9.50.  
n Ioh. 13.34.  
1. Cor. 13.4.  
1. Pet. 1.22.  
1. Ioh. 3.18,



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But being considered more particularly, as it is seene in this present world: it consisteth of a company and fellowship of faithfull and holy people, gathered together in the name of Christ Iesus their only king, h priest, & i prophet, k worshipping him aright, being l peaceably gouerned by his officers and lawes, m keeping the unitie of faith in the bond of peace, and n loue vnfeigned.

Answer.

Leauing the inuisible church of God, we are to keep in remembrance, that this discourse is of the visible church, as it is seene in this world: and it setteth before our eyes the matter whereof it is framed; the glory wherewith it is crowned, the discipline whereby it is gouerned, and the estate which it enioyeth, euen in this life. All which matters are here set downe so necessarie vnto the esse or being of the church, that the want of these or of anie of these, presentlie causeth a nullitie thereof: but how substantiallie these matters are prooued,

& 149.1.  
Esa. 62. 12.  
Eph. 1. 1.  
1. Cor. 1. 2.  
Deut. 14. 2.  
f Deut. 12. 5.  
Ioh. 6. 37. &  
3. 14. & 12.  
32.  
Luk. 17. 3.  
g Ge. 44. 10.  
Psal. 45. 6.  
Zac. 9. 9.  
Heb. 1. 8.  
h Rom. 8. 34.  
Iohn. 17.  
Heb. 5. 9. &  
8 1. & 4. 14.  
i Deut. 18. 15.  
Matt. 17. 15.  
Heb. 1. 1.  
Gen. 14. 18.  
k Exo. 20. 7.  
Leu. 10. 5.  
Ioh. 4. 23.  
l Matt. 11. 29.  
1. Cor. 11. 16.  
Mar. 13. 34.  
Reuel. 22. 9.  
m Eph. 4. 3.  
1. Cor. 1. 13.  
Mark. 9. 50.  
n Ioh. 13. 34.  
1. Cor. 13. 4.  
1. Pet. 1. 22.  
1. Ioh. 3. 18.



Treatise of  
the church  
apparant.

the particulars shall make manifest. The matter whereof this church is framed, is *a companie of people which is faithfull, &c.* The Authors meaning is expressed more plainly in the arguments vsed against the church of England, Argument. 6. *The church of Christ is sanctified and made glorious, without spot or wrinkle, or grosse pollution.* Againe, Argument. 8. *The people shall be all righteous.* Againe, *One wicked man disannulleth the couenant vnto all.* And in the latter end of this booke it is concluded, *that in this visible church is no vncleane person.* But was not the house of Adam the visible church of God, and Cain a member of it? he was vnfaithfull. Was not the Arke of Noah the visible church of God, and Cham preserued in it? he was vnfaithfull. Was not Isaac being circumcised in Abrahams house of the visible church? he was vnfaithfull. Was not Esau in the family of Isaac, Achab in his raigne ouer Israel, and Iudas Ischariot of the visible church? all these were vnfaithfull. In the visible church of God  
the C there

Es. 1.6.



2.Sam. 13.

2.Sam. 15.

2.Sam. 11.

complained that there was no whole part from the sole of the foote to the head, but wounds & swellings, and sores full of corruption. Nor in the time of David, when the incest of one of his sonnes, the traiterous attempts of another, yea the finnes committed by David himself were most abominable. And yet I hope the Author will acknowledge these to haue bene the apparant church of God, euen in the midst of grosse pollutions. Therefore it is not necessary for ~~the esse~~ or being of the church apparant, that euerie member therof be faithfull, &c. How is this therefore proued? here is quoted Psal. 111. 1. *I will praise the Lord with my whole heart in the secret meetings of the iust, and in their congregation, that is, both publikely and priuatly, wheresoeuer the iust do meete.* Also Psal. 149. 1. where he calleth the said meetings, *the congregation of the godly.* But in these places David neither saith, that it is vnpossible for a wicked man to ioyne with the faithfull in outward dueties; nor yet that

that the presence of the vngodly mā can  
 cause the assembly not to be the congreg-  
 ation of the iust or godly, which is the  
 matter that should haue bin concluded.  
 Now wheras the church is called an ho-  
 ly people, Esa. 62. 12. & Deut. 14. 2. it is in  
 regard that they were the seed of him,  
 with whom the couenant was made: but Rom. 9. 4.  
 how soeuer in respect hereof the adopti- &c.  
 on pertained to them, & the glory, & the  
 couenant, & the giuing of the Law & the  
 seruice of God, & the promises, of whom  
 are the fathers, and of whom concerning  
 the flesh Christ came, and therefore were  
 called an holy people: yet neither are all  
 they *Israel that are of Israel*, neither yet is vers. 6.  
 the true Israel cleane vntil the fountaine zacha. 13. 1.  
 be opened to wash away their filthinesse:  
 as for the church of Ephesus, Eph. 1. 1. & of  
 Corinth, Cor. 1. 2. they are indeed called  
 saints: but can we truly say that there was  
 no pollution knowne among them? the  
 matter is plain, that euē at that instant, as  
 appeareth by both the Epistles, althings  
 were not so well in these churches as  
 were



were to be wished. Therefore, notwithstanding these churches are called saints, Israel holy, and the assemblie of such as worship God, a congregation of the iust: yet there may be a visible church of God though some member thereof be not faithfull. This people, saith our Author, must be also *holy*: for prooffe whereof is brought Deut. 12. 5. where the people are commanded to worship in the place which the Lord should choose. But I pray you, when some of them obeyed not, as Ieroboam, who caused the people to worship in Bethel and Dan: Achab, who worshipped in the house of Baal, Manasses, and others, did the people of God cease to be the church of God? in no wise. VVe grant that Gods ordinances ought to be regarded, especially in matters concerning his worship: but this is not the matter in question; but whether the breaking of them by some one man, can make the people of God to be no people vnto him? for this is it, that should haue bene concluded.

1. Reg. 12. 28.  
& 1. Reg. 16.

32.

2. Chro. 33.

ded. Next to this is alledged Iohn.6.37. which place, that it may the better be vnderstood, we are to remember, that in the verse immediatly going before, Christ had said, *Ye haue seene me and beleue not*: then he addeth, *All that my father giueth me, shall come vnto me*: whereby he sheweth that the gift of faith is the free election of the father in Christ: so that faith is a certaine testimonie of election to the faithfull. The argument standeth thus. No man can come vnto Christ and beleue in him, except it be giuen him of the father: therefore euerie member of the visibie church is holy. Surely it is no maruell that the knowledge of the liberal sciences is condemned as an exercise of curious arts; but if they knew these Arts, no doubt they would be ashamed to abuse themselves & others with such sencelesse kinde of reasoning. Besides, what meaneth this, that to prooue the people of God faithfull, are alledged scriptures that speake of holines? as Esa. 62.12. & Deut. 14.2. And now to proue  
 D their

In a treatise  
 which they  
 haue scatte-  
 red abroad,



their holinesse, faith is mentioned? If faith and holinesse be all one, why are they noted as diuers with<sup>e</sup> &<sup>f</sup>? if they be not all one, why is the handling of them thus confounded? in one of these must be acknowledged a foule ouersight. Then followeth to proue the holinesse of the church aforesaid, Iohn. 3. 14. & 12. 32. both which places doe shew, that Christ will draw his elect vnto him: the first doth shew the meanes whereby this shalbe done, namely, by the ministerie of his word, which is signified by his lifting vp; the other place noting the time, viz. after his death. Now this is the force of this argument: Christ bringeth men to belecue in him, therefore euery member of the visible church is holie. I need not stay in shewing how well this prooffe is made; we wil come to the last place for this matter cited, which is that of Christ, Luk. 17. 3. *Looke to your selues*, and so proceedeth in shewing how reprehensions are to be vsed; I cannot perceiue what moued the Author to alledge this place

which

which pertaineth not to the matter; except it were to make a shew in the margin amongst his other friuolous & vain quotations. To proceede, *This faithfull and holy people is gathered in the name of Christ Iesus, their onely king, priest, and prophet, &c.* That Christ Iesus is our onely king, priest, and prophet, and that the seruants of God in all their assemblies, both publike and priuate, do meete in his name, is confessed: but the manner of dealing with the scripture, is not here greatly to be commended. For how is the kingdome of Christ prooued? for it is cited, Gen. 44. and the tenth verse, where Ioseph speaking to his brethren of the cuppe, saith thus. *Now then, let it be according to your words, he with whom it is found shall be my seruant, and yee shall be blamelesse.* Truly, if a written coppie of this treatise, being more ancient then the printed booke had not come vnto my handes, wherein I see the same place quoted, I should haue laide this fault vppon the Printer, for I should neuer



haue suspected a church builder to haue bene such a sencelesse prophaner of the word of God. The other testimonies, viz. Psal. 45. 6. Zac. 9. 9. Heb. 1. 8. are more plaine. So for his priesthood, the making intercession for his, Rom. 8. 34. & Ioh. 17. which is a part of that function; and Heb. 5. 9. & 8. 1. & 4. 14. speaking of the whole office, are to be accepted. Now to come to his prophetical function, for which is alledged Deut. 18. 15. which is not to be restrained vnto Christ; for it promiseth vnto the church a continuall succession of teachers in all ages. It is more to purpose, which is alledged out of Matth. 17. 5. & Heb. 1. 1. but as touching Gen. 14. 18. though it speaketh of Melchisedek, who was king of Salem, and a Priest, and was a figure of Christ, Heb. 7. 1. yet the place that is quoted hath small force in it selfe, to proue that, for the which it is brought.

In his pamphlet against read prayers, and Treatise of the church apparant,

This church also worshippeth him aright; that is, neither in a set forme of praier, nor yet in that place where discipline is not establi-

established; for we gather the Authors minde out of his owne writings. So that he alloweth that for true worship, which is by the direction of Gods spirit, our onely helpe, and vnder the established gouernement of Pastors, &c. Indeed, God is a spirite, and is to be worshipped in spirite and truth, which cannot be done without his direction: yet are there certaine outward helpes which God hath sanctified for the furthering of the weake, in their special seruing of God, as reading, &c. And if true worship cannot be performed without this gouernment, then may not we iustifie, euen their owne seruing of God, for they theselues do want this discipline. Three places of scripture are here abused, Exo. 20.7. 20.7.8. Leuit. 10.5. Ioh. 4.23. for not one of them condemneth read prayers in any mā, much lesse whol churches, either for them, or for want of this discipline. True it is, that the name of God must not be abused, neither must his worship be prophaned, as is euident to be seene in Na-

Iohn.4.

Exod.20.7.

Leuit.10.5.



dab and Abihu, who for their strange fire were consumed of the Lord; not that he regardeth so much a cole of fire, only he warneth men to take heede, that they worship God according to his owne appointment. But to the matter. Did the sin of Nadab and Abihu cause Moses & his people to be no church vnto God? we may not so thinke. The offenders receiued iust recompence for their sin, the rest continued the seruants & worshippers of God. These proofs therefore faile in these points: First they proue not that the false worship of one maketh a nullity before God of the whole cōgregation, but shew the contrarie; secondly, they proue not a set forme of praier to be a taking of Gods name in vaine, a prophanation of the sabbath, or a carnal worship; but we say that this kind of worship is vnlike to that of Nadab & Abihu, because it is warranted in the word of God, wherein I wil not vrge Nu. 6. 23. or Matth. 6. 9. which hauing bin alledged heretofore, are turned aside with expounding the Hebrue *cab*, & the greek

dab

3

houtos

*houtos*, after this manner, or thus : as if the  
 place in Numery were the sum of al blef-  
 sings, & the other in Matth. were only gi-  
 uen for a direction in our praier; the vani-  
 ty of which cauil, together with the whole  
 discourse hereof, I leaue to him who hath  
 alredy dealt with this matter: & yet in the  
 meane season, we may note that the 102.  
 Ps. was not giuen for a patterne of prayer,  
 but to be vsed for a prayer, as appeareth  
 by the title therof. *Tepillah legnanei ki ragne*  
*toph beliphne Iehouah jishpek shieho.* A praier  
 for the poore when he is distressed, pow-  
 ring out his meditation before the Lord.  
 Also Psa. 92. *Mizmor shir leiom hashabath;*  
 A Psalme & song for the sabaoth day. So  
 that as the former was a set praier for the  
 afflicted, so this latter was a thanksgiuing  
 for the blessings of God, & both of them  
 vsed in his holy worship. Of the like sort  
 are Psal. 42. 44. 22. 80. 39. and many other  
 Psalmes which were not helpes onely to  
 meditation, but set praier in the church  
 of God. Thirdly, these places proue not  
 the want of this discipline to make a false  
 Church worship,



worship, but we say that God cannot be truly serued, where the discipline described in this treatise is established, which shall appeare by that which followeth. *Being peaceably gouerned by his officers and lawes.* The Author expresseth what his meaning is, in the other part of this booke: for he describeth these officers and these lawes, what they are: Concerning all which, this I say in generall, that here is nothing but palpable ignorance to be found, for first these gouerning officers, pastors, doctors, Elders, Deacons and relieuers, being five in number, are so necessarily required, that the want of these or any of these in a congregation, causeth it to be no Church apparant. Against the which assertion, for to make their madnes more manifest, we do here by the way of supposition grant vnto the, that there are such functions, & yet these exceptions may be taken: first, if the author hath described the relieuer and the Deacon faithfully, then are they no gouerning officers, but seruants vnto the Church.

Officers,

church. Secondly, that the want of Elders 2  
taketh not away the *esse* or being of the  
church, considering that Christ and his  
disciples which ioined with him were the  
apparant church, and yet during the time  
of his humiliation these officers were not  
erected. And when many reuolted, as is  
to be seene Iohn. 6. Christ asking the  
twelue if they also would go away, Pe-  
ter answered in the name of the rest, *Ma-  
ster to whom shall we go, thou hast the words  
of eternal life?* so that Peter accounteth the  
word a sufficient warrant for his continu-  
ing with Christ, howsoeuer these men  
though they confesse that the worde  
of God is to be heard, yet denie the  
hearing of it at their mouthes, which  
haue not ordained Elders among them.  
But this may seeme no sufficient prooffe,  
which is taken from Christ and his disci-  
ples, forasmuch as his discipline was not  
then commanded, I answered, that if there  
were a time when the church of Christ  
was without this gouernment, and foras-  
much as it receiued not the gouernment  
of



of the Iewes, it is not a perpetuall rule, that outward gouernment should be the life of the Church, but I will not holde them in this straight: they aske where we can finde a church without this gouernment, after that Christ had sent his spirite vpon the disciples. I answered, that as Timothie was left at Ephesus, so was Titus in Crete, I meane *in the house of God, which is the church of the living God.* And yet at that time Elders were not appointed in that church before Titus had ordained them, not to speake of the church of Ierusalem, which made choise of Deacons, but not of Elders. Also it is plaine that the Elders which were appointed in the churches by the Apostles, were for the most part such as dealt in the worde, and not in gouernment onely, as heereafter shall be made more manifest in his due place. Thirdly, that the Doctor is not necessary in euery congregation, nor yet to execute his office in the publike assemblies. For whereas they themselues affirme that the word & sacramentes must go together,

gether, for which they alledge that saying  
 of Christ, *Go preach, baptizing*: by which say Math. 28.19  
 ing wee are drawn to the mislike of vn-  
 preaching ministers: so by the same wee  
may conclude against an vnministering  
Doctorship, the worde and Sacraments,  
the mysteries of God are not to be diuor-  
ced, yet do we acknowledge the office of  
 a Doctor, a distinct matter frō the pastors  
 function, who is to feed his sheep with the  
 mysteries of God, both worde and Sacra-  
 ments in the assemblies, which are for Gods  
 worship; the Doctor attending vpon his  
 dutie in a place by the church appointed,  
 instructing men in the true sense of the  
 scriptures, whereby the church may haue  
 able men alwaies in readines, to supplie  
 such romes as shalbee void in the church  
 by death or otherwise, *Pastor in ecclesijs,*  
*Doctor in scholis.* Lastly, I saie, that though  
 it were grāted, that this platform drawn  
 out in this treatise, were warranted by the  
 word, yet cānot they ascribe to it an abili-  
 tie to make the church of God perfect  
 therby in this life, for the shuld that praiter  
 be

In annota.  
 Bez. Eph. 4.

4



Matth. 6. 12 be needlesse, *forgive us our sinnes.* Neither will they say, that these offices can at all times be had, especially when there are not men sufficiently qualified for them; for they confesse that Gods ordinances are not to be prophaned, and to haue no Elders is better then to haue ignorant and insufficient Elders, and in this respect do they cleare the church in the dayes of Christs humiliation, and acquit it from sinne in the want of this established gouernement; nor yet will they grant, that if there were men meete for these offices, that yet they should be set in these roomes before the church doth elect them, *for here is no intrusion, &c.* So that the most that by their owne doctrine is to be yeelded vnto, is this; that when men are able, in respect of their gifts, to vndertake this burthen, if it be thought a matter expedient by euery member of the church, then is this gouernement necessary, but this is farre wide from that conclusion which is made against the church of England, that it should not be a church

In this treatise.

In the treatise of the apparant church

church, bicause it did not receiue this gouernement. I omit to speake any further of the particular offices, vntil we come to the feuerall handling of them. And as touching the lawes which here are required, either they are not at all described in this booke, which were grosse, or else we must confesse that the lawes of Christ are vnperfect, which is impious. For the lawes that in the end of this booke are set down, are such as may seeme to be sufficient for the ordering of the common sort, but if the Elder be disordered, here is no lawe for his reformatiō, or if the whole seignory do faile either in iudgement or in proceeding (as generall counsels, much more a priuat eldership may feelee their wants) there is no manner of proceeding declared in this euill. VVell the church of Christ must be guided by his *officers and lawes*. How is this proued? Heere is alleaged Matth. 11. 29. where Christ willeth vs to take his yoke on vs. Mark 11. 34. where is shewed that he hath committed to euerie man his worke: in both



these, he speaketh not of discipline, onely he willet men in all meeknes to walke in their callings. Whereunto is fitly ioyned that of Paul, 1. Cor. 11. 16. If any man lust to be *contentious, we haue no such custom nor the churches of God.* And I wish with all my heart that he which quoted these places, had the grace to practise that doctrine which in them is contained. That of Iohn, Reue. 22. 9. where the Angel doth forbid Iohn to worship him. I acknowledge my ignorance in not conceiuing how it is applied to the matter in hande, *Keeping the dutie of faith.* This keeping of faith in the bond of peace & loue, beeing required in the foresaide officers (as the wordes seeme to import) cannot be concluded by the places of Scripture, which are cited for that purpose, Eph. 4. 3. 1. Cor. 1. 13. Mark. 9. 50. Iohn. 13. 34. 1. Cor. 13. 4. 1. Pet. 1. 22. 1. Iohn. 3. 18. for all these (one of them onely excepted, viz. 1. Co. 13. 4. which describeth the properties of loue) are generall exhortations vnto all men, not particular to these officers, to keep the

the vnitie of the spirit in the bōd of peace and loue. Thus farre of the matter wherof this visibie church is framed. Now followeth the dignity and glorie thereof.

## Brownist.

Most<sup>o</sup> ioyfull, excellent and glorious things are euery where in the Scriptures spoken of this church, it is called the *p* citie, *q* house, *r* temple, and *s* mountaine of the eternall God, the chosen generation, the *t* holy nation, the peculiar people, the *v* vineyard, the *x* garden enclosed, the spring shut *u* p, the sealed fountain, the orchard of pomgranads with sweete fruites, the *y* heritage, the *z* kingdome of Christ: yea his *a* sister, his loue, his spouse, his *b* queene, and his *c* bodie, the ioy of the whole earth. To this societie is the *d* couenant, and all the promises made of peace, of loue, *e* of *f* saluation, of the *g* presence of God, of his graces, of his power, *h* of his protection.

## Answer.

The excellency of the visibie church of God is cōmended vnto vs by the names & titles giuen vnto it, & also by this, that the couenant and promises of peacc are made vnto it, both which we acknowledge with

o p Ps. 87. 2

q 1. Ti. 3. 15

Heb. 3. 6

r 1. Co. 3. 17

s Esa. 2. 2

Micha. 4. 1

t zach. 8. 3

1. Pet. 2. 9.

u Isa. 51

and 27. 11.

x Can. 4. 12.

Isa. 51. 3

y Isa. 9. 25

z Mic. 3. 2

Iohn. 3. 3

a Cant. 5. 2

b Psa. 45. 9

c 1. Cor. 12.

17

Ephe. 1. 23

d Gal. 4. 28

e Ps. 147. 14

2. Thel. 3. 16

f Isa. 46. 13.

Zac. 14. 17

g Esa. 60

Ezec. 47

Zach. 4. 12

h Ez. 48. 35

Math. 8. 20

Esa. 62



with them, both jointly, and in euery particular title and promise. Onely I would haue obserued that some of these quotations are not made in the wisest sort: for Heb. 3. 6. and 1. Cor. 3. 17. do not speake of the whole visible church, which is a companie of both good and bad, which ioyned in one profession, but of the faithfull only, which are members of the same. VVheras the church is called, a holy people Zach. 8. 3. 1. Pet. 2. 9. (as vpon the like allegation hath bin said) it is partly in regard of Gods couenant, and partly to put them in remembrance of that holinesse, whereunto they are called, and wherein they ought to walke, and not as if they were void of pollution, as our author fantastically dreameth. This church is called a vineyard Esay. 5. 1. but not in the place cited for this purpose. It is compared vnto a garden inclosed, but not so called Cant. 4. 12. and Esa. 51. 3. It is called the kingdom of heauen Matth. 11. 12. but in the thirde of Michah alleaged is no such thing. In deede in a written copie I finde

Math.

Math. 3. 2. quoted, where the kingdome of God is mentioned, not for the visible Church, but for that happinesse which is assured in newnesse of life. In which sense that of Christ is to be vnderstood. Iohn. 3. 3. whereas the Church is called the body of Christ. Ephes. 1. 23. It is not meant by the visible, but the vniuersall church of God. Thus vnder hope to get credit by folding vp a multitude of scriptures in a narrowe roome, ignorance hath vnfolded and laide it selfe open to the broad world. But why are these titles of the church brought into this treatise? Surely that from the excellencie of them might be enforced a perfection. But who knoweth not wherefore these titles were giuen, and these promises were made vnto the Church, viz. that it and euerie member thereof might bee assured of Gods loue, whereby they might bee comforted in the midst of the reproches of men, knowing that the temporal miseries which they endure, and the despightfull dealings wherevnto they are

subiect



subiect, shall not be able to ouerwhelme them seeing they are so precious in the cies of God. Also that the remembrance of this excellēcy, might stir the vp to looke vnto their cōuersation, that as God hath begū to deal graciously with the, so they shuld labor for the cōtinuāce of his loue in a daily mortifieng of their corrupt affections, & putting on the Lord Iesus, in who only standeth the glorie, comfort, & fastie of the church.

## Brownist

i Can. 6. 4. 9.  
k Isa. 62. 11.  
Jo. 12. 15  
Heb. 7. 8  
l Mat. 11. 30  
m 1. Iohn. 5. 3.  
n Act. 20  
o Rom. 12. 7  
p Rom. 12. 8  
q Act. 6  
r Rom. 12. 8  
s Iohn. 13. 17  
t Deut. 13. 17  
u Math. 5. 5.  
v Deut. 18. 10  
w Eze. 36. 38.  
x Esa. 60. 8  
y 1. Reg. 7. 9

And surely if this Church be considered in her partes, it shall appeare most beautifull, yea most wonderfull, and rauishing the senses to conceiue, much more to beholde, what then to inioy so blessed a communion? For behold her king and Lord is the king of peace, and Lord himselfe of all glorie. She enioyeth most holie and heauenly lawes, most faithfull and vigilant pastors, most sincere & pure teachers, most careful and upright gouernours, most diligent and trustie deacons, most louing and sober releeuers, & a most humble, meek, obedient, faithfull & louing people, euery stone liuing, elect & precious, euery stone hath his benediction, his burden & his order, al bound to edifi-

ſie one another, exhort, reprove & comfort one another & lovingly, as to their owne members, & faithfully as in the eies of God.

No<sup>a</sup> office here is ambitiously affected, no<sup>b</sup> law wrongfully wrested, or<sup>c</sup> wilfully neglected, no<sup>d</sup> truth hid or perverted, & euery one here hath freedom & power not disturbig the peaceable order of the church, to utter his cōplaints & griefes, & freely to reprove the trāsgressiōs & errors of any, without exceptiō of persons.

Here is no<sup>f</sup> intrusiō or climbing vp another waie into the sheepfold, thē<sup>g</sup> by the holy & free electiō of the Lords holy & free people, & that according to the Lords ordinance, hübling thēselues by fasting and praier before the Lorde, crauing the directiō of his holy spirite for the trial and approuing of his gifts.

Here is a third matter set down to commend the church vnto vs, viz. the glorie, excellōcy & sincerity of euery part therof being seuerally considered. VVhich matter if it could be as soundly proued, as it is cōfidently spokē, thē were this church in itself without Christ most beutiful, yea most wonderfull, and euen ravishing the

Zach. 14. 1  
1. Pet. 2. 5  
t Gal. 6. 2  
u 1. Co. 12  
Rom. 12. 3  
x Heb. 10. 24  
y Leui. 15. 17  
1. Thes. 4. 9  
z Col. 3. 23  
1. Ioh. 3. 20  
a2. Col. 2. 17  
3. Iohn. 9  
b 1. Ti. 4. 2. 3  
Gal. 6. 12  
c 1. Cor. 5  
d Iere. 23. 28  
1. Tim. 3. 15  
e 1. Cor. 6.  
and 14. 30.  
f Iohn. 10. 1.  
g Act. 1. 23. &  
6. 3. & 14. 23

Answer.



Cant. 5.

Chrisost, de  
Sacerd, li. 4.

senses to conceiue, much more to be-  
holde: what then to enioy so blessed a  
communion? But to begin withall, the  
place of Salomon, Can. 6. 4. 9. is much a-  
bused by the author, whilest that it is ap-  
plied to cōmēd the beutie of the church,  
which is nothing else but blacknesse, as  
the church her selfe acknowledgeth. For  
wheras in the former chapter the church  
hath accused her selfe of negligence, in  
not perfourming her dueties vnto her  
spouse. And (the daughters of Ierusalem  
comforting her) she declared his nature  
and disposition, the place of his abode,  
&c. whereby shee doeth aggrauate her  
former fault. For (*quem beneficia accepta  
meliozem non reddunt, is certe etiam grauius  
supplicium commeretur.*) Hee whome bene-  
fites receiued make not better, doth de-  
serue the more grieuous punishment.  
And surely the greater the loue of Christ  
is to the church, the greater is the sinne  
of the church in not performing dutie.)  
Now in the former parte of this sixth  
chapter, her beloued doth comfort her,  
and

& doth assure him that she is as dere vnto him now, as euer before she had beene. So then it is not the excellencie of the church that commendeth her, but her spouse through his gracious fauor doth accept of her, notwithstanding her defects, which she acknowledgeth. To let this passe, let vs consider the seuerall parts of this visible church. *Her King and Lord is the king of peace, and Lord himself of all glory, the sauior of Sion.* Esa. 62. 11. a king, Iohn. 12. 15. and one, whose soueraigntie was figured in Melchizedek, Heb. 7. 8. So that in regard of this hir king, we also do confesse the church to be glorious; *She enioyeth most holy and heauenly lawes.* Most true it is, that the commandements of Christ are such, that it cannot iustly be counted a seruitude to be obedient vnto them; y<sup>e</sup>rk some they are no doubt to a carnall man, but not to him that loveth God: this is it that is witnessed in the places alledged, viz. Matt. 11. 30. and 1. Iohn. 5. 3. but what are these Lawes and commandements? *Our Sauour Christ, say they,*

The seuerall  
parts of the  
church.

Her king.

Her lawes.



they, was fortie daies after his resurrection conuersant with his Apostles, teaching them those things which concerne the building of the church and kingdome, and the Apostles according as they haue receiued instruction of him, so they builded, and lesse vs a patterne nowe. So that these most holie lawes were giuen by Christ to his Apostles, betweene the times of his resurrection and ascension.

Whereunto I saie, that although the discipline of Christ beeing his owne ordinance is most holy, yet this is to put it in the number of vnwritten verities, when men would proue it by such arguments as this is. And as for the saying of Christ by them produced, it doth not speake of discipline, for hee onelie wil- leth his Disciples to take his yoake vpon them.

I knowe that they take this Yoake for discipline, but the circumstaunces of the place do bewraie their ignorance in so thinking. For in bearing this yoake, CHRIST willeth that his example  
be

bee followed, *Learne of me*, saith Christ. Nowe I woulde vnderstande of these men, what was that Church, wherein Christ founde this discipline established, and submitted himselfe vnto the same, leauing this his deede for an example to bee followed: if they cannot tel me this, as it is harde to shewe that which neuer was, I wonder what hath moued them to wring out discipline from hence, seeing that Christ onely exhorteth to submif-  
sion, meeknes, &c. by his example. The Philosopher was not so grosse in his *Panspermia*, as they are in making *quidlibet ex quolibet* so commonly. Yet I saie againe, the lawes of Christ are most holy, and that discipline which he appro- ueth most necessarie, which is not the gouernment which heere is decyphe- red, for it shall appeare to bee the de- uice of man, without the approbation of the vvord of God, but the rule of his worde, wherein vvee are taught to em- ploie our selues in our seuerall callings, to performe those duncties which in our  
callings



Her mem-  
bers.

Bulling. &  
Ioh. Bale in  
Act. 2. Fre-  
neus contra  
valent. li. 1.  
cap. 27. Ter-  
tul. in pre-  
scrip. Heret.

callings God requireth at our handes. As for the vigilancie of Pastors, the sinceritie of Doctors, the carefulnesse of Gouvernors, the trustinesse of those vnto whom the care of the poore is committed, the sobrietie of relieuers, the humilitie, obedience and meekenesse of the people; these are required in the word of God, and all the testimonies in this cause cited (one or two excepted) are admonitions, & exhortations, that men wold be carefull of these things, as they do concerne them in their callings. But do these proofes here vsed iustifie that the visible church enioyeth such a people, qualified in this sort? Nay, those that come nearest the matter, as Rom. 12. 7. 8. Act. 20. 28. Matth. 5. 5. Deut. 18. 10. are but exhortations vnto this fidelitie, vigilancy, &c. but no promises that the church shal enioy such men alwayes. Some of these scriptures do flatly shew the contrarie. Read Act. 20. vers. 29. 30. I know, saith Paul; there shall enter in among you grievous wolves, not sparing the flocke. It is also the

the iudgement of some, that one of the deacons spoken of Act. 6. was the first of the Nicholaitans mentioned Reuel. 2. 6. Other places alleaged are nothing to the purpose as Ioh. 13. 7. which is not spoken of the widowes, that here are called releuers, but to the disciples of their duties in helping one an other. Likewise Esay. 60. which is a prophesie of the calling of the Gentiles, and & Eze. 36. 38. which promiset a blessing vpon Israell, are farre from prouing that euerie member of the visible church is meeke, obedient, &c. thus hath our author tolde vs of many good things, without due prooffe of any one.

VWhen this describer of the church, had shewed vs the sinceritie of euerie member particularly, he giueth his iudgement of them all iointly, saying : *Euerie stone is liuing elect & pretious*, which is confirmed with three testimonies: the first is, 1. Reg. 7. 9. where the building of Solomon being shewed in order, that he built one house to dwell in, an other called the forrest of Libanon, a porch for the throne

G

where



where he iudged, and a house also for Pharaos daughter, it is said, *All these were of costlie stones.* And how then? did euerie of these buildinges to what vse soeuer they were appointed, represent the yisible church of God? The onely sight of this place is sufficient to shew what force it hath to prooue the matter in question. The second place is Zach. 14. 21. *Euerie pot in Ierusalem and Iuda shall be holie vnto the Lord of hostes, and all they that sacrifice shall come, and take of them, and seeth therein:* by this ceremonie the people were put in minde, that euerie of them doe worship the Lorde with holy affections, but this doeth not prooue that all the people did thus behaue theselues in Gods worship; the contrary is plaine. Agg. 2. 11. 12. &c. The last place which is 1. Pet. 2. 5. cometh more neere the marke: for the Apostle saith that as liuely stones they were made a spirituall house; yet he saith not that euery one among them was so, and those that were, he declareth from whence it came: to wit, Iesus Christ. In which mat-  
ter

ter (if no further purity be ment by the author) we do agree: as also that euerie one hath his burthen & his order, being bound to edifie one an other, exhort, reprove, and comfort one an other louingly as being members of one bodie, and faithfully, as in Gods sight. The neglect of these duties hath bred, nourished, & continued this late & pestilent schisme amongst vs.

That the affecting of offices, the wresting or neglecting of laws, & perverting of truth are not incident to the church, is newest too good to be true, as shal appere euen by the selfe same places of scripture which here are set in the margent as good proofes of the authors follies, whiles that they do so flatly gaine say that which they should iustifie. *For manie make merchandize of the word.* 2. Cor. 2. 17. And Diotrephes loveth to haue the preheminence 3. Iohn. 9. then is there affecting of offices. *In the latter times some shall speake lies through hipocrisie, and haue their consciences burned with an hot iron* 1. Timoth. 4. 2. And some desiring to make a faire shew in the flesh constrain men



*to be circumcised Galat. 6. 12. then is there*  
*peruerting of trueth. The Corinthians*  
*were negligent in proceeding against the*  
*incestuous person. 1. Cor. 5. then is there*  
*neglecting of lawes. VVhat shall we then*  
*say to this man, who woulde make the*  
*world beleue, that the scriptures do con-*  
*firme that, which they do so directly and*  
*plainely deny? Let him pronounce the*  
*sentence vpon him selfe. He saith, The pro-*  
*phet that hath a dreame let him tell a dreame,*  
*and he that hath Gods word let him speake*  
*Gods word faithfully. Ier. 23. 28. and so say*  
*I: for it is a vile abuse, that is offered to*  
*God and man, when a dreame or fancie*  
*is countenaunced with the scriptures,*  
*which doe ouerthrow it. What is the chaffe*  
*to the wheat. Timothie durst not thus behaue*  
*himselfe in Gods house 1. timoth. 3. 15. Euerie*  
*member of the church (say they) ought to haue*  
*freedome to vtter his complaintes and griefes,*  
*yea and not disturbing the peaceable order of*  
*the church (by passing the boundes of his*  
*calling) to reprove transgressions and errors:*  
*this we grant of our owne accord, not be-*  
ing

ing vrged hereunto by any thing mentioned. 1. Corinth. 6. or 14. 30. which proue it not; but that the estate of the visible church is such, that euerie member hath alwaies this freedome, we deny it. Also, we say, that as there may be intrusion or climbing vp an other way into the sheeple-fold through mens corruptions, then by the election of those to whome election doth belong: so woulde it be a horrible cōfusion if the election of offices were left in the hands of the people, as in this platforme of discipline they doe teach vs, but that the people should haue their interest in ordination, also is more then grosse. For prooffe whereof, I will not stand vpon those places of Paule 1. Tim. 5. 22. *lay not thy hand rashlie on anie man*, and Tit 1 5. *for this cause left I thee at Creete, that thou mightest appoint Elders in euerie citie*, because that although they flatly gaine say the ordination of Elders by the people; yet they seeme not sufficient vnto some, to infringe the libertie of the people in election also; because that Luke shewing

Caluin Inst.  
lib. 4. cap. 3  
Sect. 15.



Aa. 14. 23.

Cipr. lib. 1.  
Epist. 3.

Calu. Ibid.

An. 1. 1. 1.  
1. 1. 1. 1.  
1. 1. 1. 1.

howe Paule and Barnabas appointed Elders in the churches, saith that they did it by consent. And it is not to be thought saith Calvin that Paule did grant a greater liberty to Timothee and Titus then he tooke vnto himselfe: for which purpose is also alleged Ciprian who would, *ut sacerdos plebe presente sub omnium oculis deligatur atque dignus atque idoneus publico iudicio comprobetur*; that the priest, when the people are present, be chosen in the sight of all & be approued to be sufficient & meete by common consent. Vnto all which I say, that euen these authorities of Luke, Calvin, and Ciprian do flatly deny that election should be made by the people: for *Praesse electioni debere alios pastores nequa vel per leuitatē, vel per mala studia, vel per tumultū à multitudine peccetur*. Other pastors ought to rule the election, lest the multitude faile either through lightnes or by euill practises, or tumult: so that howsoeuer it be granted by these places cited, that a wise people ought to haue their consent in election, yet if they be tumultuous, ill conditioned,

ditioned, or void of grauity (as generally the cōmon sort are faultie in one of these) then ought other pastors to rule, yea and ouerrule the. Those churches also which by the iudgement of our author himselfe are most reformed, who admit not any thing of weight to be don, *in scia vel inuita ecclesia*; yet whatsoeuer pertaineth to the state of the church, they haue the same disposed by the cōmon counsel of the Eldership, so that election is in their power, the people consenting vnto them. And therefore (not to presse the authority of Chrysostom, writing about the yere of our lord 500. saith flatly that neither people nor Elders were to elect a bishop, or a minister but the bishop only) neither election, much lesse ordination ought to be at any time in the hands of the multitude, further then in giuing consent vnto the pastors, nor at all to be regarded if they be such as before haue bin mentioned; and therefore as these men are vaine in arrogating more then this, so are they vaine in censuring the church of Englande, for

Chrysost.in  
Phil.hom, 2.



Num. 16. 3.

for that it leaue[n]eth not this election vnto the people, whose ignorance is generally great for want of instruction, & whose heads are generally very tumultuous by the meanes of such as this our author is.

*VVhy are not they a holie and free people? Indeede when Corah and his companie had gathered them selues together against Moses and Aaron, they said, Ye take too much vpon you seeing all the congregation is holie euerie one of them and the Lord is among them.* But I doubt I should iniurie Corah by comparing these men vnto him; for he vnder the pretense of holiness and freedome, sought onely to be priuiledged from submission; but these our men vnder the same vaile, content not the selues herewith, but in their aspiring minds do seeke to bring not the gouernement of the church onely, but of the weale publike also into their handes; for obtaining whereof they lay this platforme: first that priuat men are to erect and establishe this gouernment of theirs, and then it being erected that all matters both

both ciuill and ecclesiastical are to be ordered by the same. The later of these two pointes wil be manifest hereafter in their description of an Elder, who (as they say) must discerne betweene plea and plea, &c. And as touching the former point, although in one of their writings which they haue disperfed they haue made this protestatiō; *We purpose not to meddle with the reformation of the state, otherwise then by our prayers vnto God; yet as forgetting themselves, immediatly after in the same discourse they affirme, that Christ hath left but one forme of gouernement in his last will and Testament vnto his church, which he hath sealed with his bloud: and therefore not left it arbitrabile at the plesures of princes, or policies of times to be done or vndone, but made it by a double right inuiolable, both by his vvord and his Testamēt: so that the church of God can neither be gouerned by any other lawes or gouernement, neither ought it to be without this; for God holdeth them all in the state of enemies, which haue not his sonne to raigne ouer them.* Now then the

TO H faith-



faithfull are cōmāded to gather together in Christs name, with promise of directiō & protection, & authoritie not only to establish his lawes & ordinances amōg the but faithfully to gouern his church thereby; for the kingdom of God cōsisteth not in word but in power. Now this assembly of the faithfull before they be planted & established in this order, cōsisteth hitherto but of priuate persons, none as yet being called vnto office, & function. Therefore we may well conclude that God cōmādeth his faithful seruants being as yet priuat men, together to build his church, according to the true patterne of Christs Testament: thus farre they. But here is no word of God to proue any of these assertions: we read of *Asa*, *Iehosaphat*, *Iehoiada* the priest, *Hezekia*, *Iosia* & others, some of them pulling downe the abominations of Iuda, others setting vp the priests & Leuits in their places in the house of God disposing the as in the feere of God, sēmed good in their eies; but in the whole book of God is not to be found either precept or

or exāple to warrant a priuat man in pur-  
ging, much lesse in erecting the church of  
God. *Who then required these things at the*  
*hands of these men?* will they tell vs of extra-  
ordinary proceedings in matters of extre-  
mity? Let them shew herein some extra-  
ordinary testimony from God to warrant  
vs in regarding them, otherwise here is in-  
trusion. For howsoeuer Zerubbabel & Ie-  
hosuah, Ezra & Nehemia did daily pray  
for the restoring of the people out of cap-  
tivity, & were most willing & ready to go  
before thē, & to bring them to Ierusalem,  
yet vntill they had authority cōmitted to  
thē so to do by the kings of Persia, Cirus,  
Darius & others, they neuer durst attēpt  
the matter; and yet we may truly say that  
these were no common persons, Iehosua  
being the high priest, Zerubbabel a chief  
mā of the people, Ezra a scribe of the law,  
& Nehemia a great man, yea in the court  
of Artashast: but they al knew ful wel that  
Moses & Aaron the prince and the priest  
must ioine together in all such actions.

Ezra. 1.  
Ezra. 7.  
Neh. 1. 4.  
& 2. 5.

*Likewise in this church they haue holie* Brownist

H ij

klawes



k Math. 5. 17  
1. Tim. 1. 18

*lawes as limites and boundes, vvhich it is  
lawfull at no hand to transgresse, they haue  
lawes to direct them in the choise of euerie of-  
ficer, vvhath kinde of them the Lord vvhill haue.*

*Answer. Brownist.*

This tautologic of the holy lawes of the church, it is not so vnwisely iterated & repeated, but it is as foolishly also and fondly proued. For Christ Matth. 5. 17. saying, that *he came not to destroy the lawe and the prophets but to fulfill them*; and Paul 1. Tim. 1. 18. giuing a commandement to Timothie, which commandement is expressed what it is in the third, fourth, and fift verses of the same chapter, doe not once speke of the churches lawes for outward direction; as may appeare euidently to euery one that hath but a meane iudgement in the scriptures.

*Brownist. Answer.*

1 Leu. 21. 17  
Matth. 2. 6.  
1. Tim. 3. 2.  
m 2. Tim. 2.  
15.  
n Tit. 1. 9.  
2. Tim. 4.

*Their pastor must be apt to<sup>1</sup> teach, no yong  
scholler<sup>m</sup> able to diuide the word aright, n bol-  
ding fast the faithfull word according to doc-  
trine, that he may be able also to exhort, rebuke  
improue with wholesome doctrine, and to con-  
uince*

uince them that say against it: he must be a man that loueth goodnes, he must be wise, righteous, holy, temperate: he must be of life vnreprouable as Gods steward: he must be generally wel reported of, and one that ruleth his owne householde vnder obedience with all honestie: he must be modest, humble, meeke, gentle and louing: he must be a man of great patience, compassion, labour and diligence: he must alwaies be carefull and watchfull ouer the flocke, wherof the Lord hath made him ouerseer, with all willingnes and cheerefulnes, not holding his office in respect of persons, but doing his duetie to euerie soule, as he will answere before the chiefe shepheard, &c.

o Tit. 1. 7. 8  
p Num. 12. 3  
Esa. 50. 4  
Iere. 3. 15  
Eze. 34. 18.  
Zach. 7. 11  
Act. 20  
1. Pet. 5. 1. 2.  
3. 4  
1. Tim. 2. 20

Answer.

In this descriptiō of the pastors office, as the author hath set down some things therein required, so hath he lefte other matters pertaining (by his own doctrine) thereunto, altogether vntouched: for whereas he telleth vs. of an Eldershippe, wherein the pastor is the chiefe, here is nothing mentioned of this matter, as if the ecclesiasticall censure remained as pecu-

In the men  
the of the  
church ap-  
partic.  
In another  
principles  
of the



peculiar vnto the Elders. Againe, forasmuch as he requireth in a pastor, that hee exhort, rebuke, and conuince the gayne-sayers of wholesome doctrine: hee doth confirme herein that which hath ben said concerning the Doctor, for either this functiō is not in the publik place of Gods worship, or else it doeth intrude into the pastorall charge, & so these offices would not be seuered and diuerse. Thirdly, seeing modestie, humilitie, meeknes, &c. are necessarie in a Pastor, Doctor, Elder, and all, we seee howe vnfitte these men are to beare anie office in the Church of God, considering how farre they are from modestie, meeknes, or ciuill honestie, when they call the ministerie of England *traitors to Christ, the Popes bastardes, wicked guides, Antichrists, &c.* When the booke of common praier is tearmed a peece of swines flesh, and the people of Englande generally are accounted persecutors of the church of God, & no Christians. Lastly, we may obserue, that some of these testimonies of Scripture in the margent are

no

In the treatise of the church apparant. In another pamphlet of theirs.

not so fit as might bee to proue the office of a pastor. For Nu. 12:3. doth speake of the meeknes of Moses, but his was not a pastorall charge. Esa. 50.4. setteth foorth the Prophets diligence, Zach. 7.11. complaineth of the peoples obstinacie: but what are these to proue the office of a pastor? The place that is quoted 1.Tim.2.20. because it is somewhat after the end of the chapter, it shall be answered when that verse is found.

**Brownist.**

*Their Doctor or teacher must bee a man apt to teach, able to diuide the word of God aright, and to deliuer sound and wholsome doctrine from the same, still bulding upon the same groundes worke, he must be mightie in the Scriptures, able to conuince the gainsayers, and carefully to deliuer his doctrine pure, sound and plaine, not with curiositie or affection, but so that it may edifie the most simple, approuing it to euerie mans conscience, he must be of life vnrreprouable, one that can gouerne his owne household, he must be of manners sober, temperate, modest, gentle and louing, &c.*

1.Tim. 3

Tit. 1.

1.Tim. 1. 15.

1.Cor. 1. 17

& 2.4

In



## Answer.

In this description of a doctor here is nothing differing from that which hath bin in the description of a pastor. For as there, no mention was made of any ecclesiastical iurisdiction, so here it is also passed over in silence, as if he had neuer said that the pastor and doctor were governing officers. And as there he requireth of a pastor the diuiding of the worde of God aright, and the approving of it to euerie mans conscience, so doth he heere require the same in a doctor: and both alike in the iudgement of our author are to execute their office without any difference either of the place or of the matter, or of the manner of dealing, then the which what can be more fond, if he speaketh the truth in saying that *these offices are limited, seuered and diuers*. And lastlie, as in the description of a pastor, the scriptures were abused, so in this of a doctor they are not friendly handled. For these places, 1. Tim 3. Tit. 1. & 2. Tim 2. 15. haue bene alleaged before for the pastor, who  
being

being an ouerfeer of Christs flocke, hath not bene denied the vse of the Scriptures to decypher out his calling, but in bringing the same in again for a Doctor, it appeareth that the store is now spent, whereof there was no spare in the beginning of this Treatise. Also these 1. Cor. 1. 17. & 2. 4. doe shew what Paul did in his Apostleship: but the office of a Doctor is a distinct matter from the office of an Apostle, & therefore altogether impertinent vnto this matter, are these testimonies v-  
 sed by the author.

Ephes. 4. 11

*Their Elders must be of wisdom and iudgement, endued with the spirite of God, able to discern betweene cause and cause, betweene plea and plea, and accordingly to preuent and redresse euils, alwaies vigilant, and intending to see the statutes, ordinances and lawes of God kept in the church; & that not only by the people in obedience, but to see the officers do their duties. These men must be of life likewise vnreprouable, gouerning their own families orderly, they must be also of maners sober, gentle, modest, louing, temperate, &c.*

Brownist

Num. 11. 24

2. Chr. 19. 8

Act. 15

1. Tim. 5

I

Answere



Answe're.

Cal. Inst. lib  
4. cap. 4. sc. 1

Cal. Inst.  
lib. 4. cap. 3.  
sect. 8.

Ier. intit. &  
Euagrio. E-  
pist. 58

The third sorte of governing officers in the Church, are by our author called Elders, concerning which name, howsoeuer Caluine reporteth, that in churches of former times some had this title giuen vnto them, who onely were conuerfant in the censure of the church, yet is it generally in the Scriptures ascribed vnto them that laboured in the worde and sacraments; as appeareth Tit. 1. 5. Act. 14. 12. & 20 17. & in other places. Andtheruppon Caluin saith, *Quod Episcopos & presbyteros, & pastores, & ministros promiscue vocauit, qui ecclesias regunt, id fecit ex scripturae usu, quae vocabula ista confundit.* In that I haue without making difference named Bishops and Elders, and Pastors and Ministers, I haue done it according to the practise of the Scripture which confoundeth these wordes. And Ierome saith, *Videri-ribus ex omnino fuisse presbyteros, quos Episcopos.* With those of ancient times the same men were Elders which were Bishops. Therefore it is not so directly from the

the word of God, (as in the title of this booke is promised) but from the practise of some churches that he hath taken this name Elder, to giue it vnto those which beare office without anie further dealing in the ministerie of the word. As the name Elder in this place is not vsuall in the word, so the office of an Elder, as it is here described, hath neither warrant of the worde, nor yet of any church, whether ancient or of latter daies. I graunt that certain churches haue made choice of men which shoulde deale onely in the censures of the church, whom they haue called *Presbyteros*, Elders. But the most that they haue euer required in such an Elder was, that he should be sound in faith, in life vnreproueable, able to discern of the dealings of euerie calling in the church, careful to see rightly into the same, and readie to ioyne in correcting with ecclesiastical censure, those that are vndutifull, beeing helpfull vnto the rest. But that it shoulde belong vnto them to discern betweene cause and cause, be-



tweene plea and plea, &c. It is a plaine pulling of the svvorde out of the magistrates hand. They meane no such matter (they saie) for they graunt the magistrate his authoritie ouer the persons, though not ouer the causes of men. This it is, whereas her Maiesty hath appointed Iudges in the land to end causes, decide controuerfies, & to giue sentence vpon malefactors, and shirifes to see the execution of that vvhich the Iudges haue determined: the seat of iudgement must be brought into the consistorie of these Elders, and the office of the Shirife must be onely lefte in the hande of the magistrate, to see the decrees of these auncients put in execution. Now tell mee if these men do not goe beyond Corah & his companie, as before vvas said? yet I will leaue the further consideration of these matters vnto those whom they doe concerne, onely let vs see vvhath warrants they haue out of the worde of God for the largeness of this their commission. Num. 11. 24. maketh mention

Num. 26. 3.

tion of three score and tenn men which were chosen by the appointment of God to bee assistants vnto Moses, but these were temporall magistrates, and not ecclesiasticall. Againe, it sayth not that Moses was discharged, and the authoritie of iudging betweene plea and plea, remayned in the power of these men lonely. As like to purpose is Act 15. where there is neither anie such authoritie mentioned as afore sayd, nor yet such an office as an vnministering Elder spoken of. For the worde Elders in that place, doeth signifie those that labour in v word and doctrine, as hath beene noted before. As touching that of Paul, 1. Tim. 5. 17. *An Elder is worthy of double honour, especially such as labour in the worde and doctrine.* From whence is collected that there were some Elders, which did not labour in the word and doctrine. I answered, that there was a time (as before was saide) when such Elders were in the church, but when they had their beginning, how long they continued, & how far their office extended:



The author hath neither in this place nor els where shewed. At the first they were not, as by that hath bene shewed may appeare. Afterward it should seeme that some such were appointed for the secret meetings of the faithful, whiles they were vnder persecution, but when the church increased and was dispersed into nations, as now it is in England, we reade not that such were continued in the Church, may the contrarie is flatly testified. For as Ierome sayeth, *Idem est Presbyter qui est Episcopus: Et antequam diaboli instinctu, studia in religione fieret, Cui diceretur in populis, ego sum Pauli, ego Appollo, ego autem Cepha, communi Presbyterorum concilio, ecclesie gubernabantur. Postquam vero unusquisque eos quos baptizauerat, suos putabat esse non Christi, in toto orbe decretum est, ut unus de Presbyteris electus supponeretur ceteris, ad quem omnis Ecclesie cura pertineret.* An Elder is the same that a Bishoppe is, and before that through the instigation of the deuill affection bare swaie in matters of religion, and that it was said amongst the people,

people, I am of Paul, I am of Appollo, I am of Cephas, the churches were gouerned by the common counsell of the elders, but after that euerie one thought, that those whome hee baptized were his owne, and not Christes, it was decreed throughout the world, that one of the elders should be set in the place of the rest, to whome might pertain the whole state of the Church. If there be any help, it must be had from the 2. Chro. 19. 8. for there it is thus written. *Moreover in Ierusalem Iehosaphat did appoint of the Levites & of the priests and of the chiefe of the families of Iffrael for the iudgements of the Lord, and for strifes, when they returned to Ierusalem.* By the iudgements of the Lord are vnderstood those holy causes, the knowledge whereof was committed to the priests & Levites; by strifes are noted civil contentions: the ending whereof pertained to the chiefe of the families of Iffrael. This false same matter is expressed also Deut. 17. 9. *If there arise a matter too hard for thee in iudgement betwene blood and blood, plea*  
*and*



and plea, betweene plague and plague in the matters of controuersie within thy gates, thou shalt then arise and go vp vnto the place which Iehoua thy God shall choose; and thou shalt come vnto the priestes of the Leuites, or vnto the iudge that shall be in those daies, &c. So that this disiunctiue (or) doth expresse a plaine difference betweene the office of the priest, and the matters belonging to the iudge. For althogh *ve al hashpat* be red in some translations & to the iudge, yet the twelfth verse of this chapter doth end this controuersie, where the disiunctiue (or) is set downe by an other worde; That man that wil do presumptuously not harkning vnto the priest (that stādeth before the Lord thy God to minister there) o *al hashpat*, or to the iudge shall dye. For it is euident that bloud-shed pertained to the iudge, the descrying of plagues vnto the priest. Likewise contentions being about diuerse matters, those that concerned ciuil affaires pertained to the tēporall iudge, other matters of faith, were to be decided by the ecclesiasticall cēsure: so that althogh we shuld grant the

adefignorie, yet all causes are not to bee brought into their consistorie. In the meane time we see that these men being at defiance with popery, haue here shewed vs a reason of it, because that both of them would iudge all, and would be iudged by none, both wold priuiledge their owne deedes, and haue the handling of the causes of all others: and therefore as in the Papist, so in these we may see, a fortish ignorance with an arrogant and presumptuous spirit.

*Brownist.*

*Their Deacons must be men of honest report, hauing the mysterie of the faith in a pure conscience, endued with the holie Ghost, they must be gaine, temperate, not giuen to excessse, nor to filthy lucre,*

*Answer.*

Whereas the office of a Deacon is here mentioned, as distinct from the former, it had bene requisite for the author more fully to haue expressed his minde: for as touching Deacons, it is generallie graunted of all writers, that they were in

K

the

Christians  
in Philip.

Ambr. in  
Eph. 6.2

1. Tim. 3.8.9

De deacer.  
Nicc. 2. 2.  
con. 2. 2.



Chri. hom. 2  
in Philip.

Ambros. in  
Ephe. cap. 4

Q. 8. §. 111 T. 1

De decret.  
Nice. sinod.  
contra Euf.

the primitive Church, such as our author doth here speake of One faith, that Presbyteri, Episcopi, & Diaconi, hoc est ministri Christi, Elders, Bishops and deacons, that is to saie, the ministers of Christ: as were names giuen generally to those that had to instruct the people. And for prooffe thereof he alleadgeth that of Paul to Timothy, *Ten diaconum seu plerophorem, Fulfilling thy ministerie: & yet he was the disposer of Gods mysteries at Ephesus. Another faith, Primum omnes docebant, & omnes baptizabant; quibuscunq; diebus vel temporibus fuisset occasio, nec enim Philippus tempus quæsiuit, aut diem quo Eunuchum baptizaret.* At the first all taught and all baptized, when & where soeuer occasion was offered, neither did Philip staie for a time nor a daie wherein to baptize the Eunuch. Athanasius expoundeth that of Paul, 1. Tim. 3. 8. where the Deacon is willed not to be double tongued, as if the deacon were a teacher in the word: and he himself in describing how he fled from the Arrians, sayth thus: *Monui Diaconum cor-  
reci-*

*recitaret Psalmum, populum item ut auscul-*  
taret, &c. I willed the Deacon to read  
a Psalme, and the people also to giue  
care.

Therefore although master Cal-  
uine saith, that *Diaconi sub Episcopo*  
*pauperum essent aconum*: Deacons  
shoulde vnder the Bishoppes be pro-  
viders for the poore. Yet seeing  
they deale in other matters also, and  
were called *Diaconi*, because they were  
ministers of the worde also; our author  
shoulde haue shewed vs when it was that  
these Deacons ceased to deale in other  
matters then in prouision for the poore  
onely, or else hee shoulde haue tolde vs  
that there are two sortes of Deacons,  
*Diaconus toulogou*, minister of the yword,  
and ministers or disposers of the goods  
of the poore. And these thinges hee  
must haue prooued by Gods worde,  
and then in this point hee had per-  
fourmed his promise made in the Ti-  
tle of his booke, and shewed him-  
selfe to be so good as his owne worde,

Cal. Inst.  
lib. 4. cap. 4.  
sect. 5.



but now by what authoritie hee hath affirmed, by the same authority may be denied such an office as is here spoken of, to be that Deacon which is mentioned in the places cited. Act. 6. For Philip who was ~~one~~ one of the Deacons, did both teach and baptize, Act. 8. which matter although we should graunt that he did it, not as a deacon, but being an Euangelist, as some with this distinction would shifte off the matter, yet must it bee confessed, that the Deacons mentioned in the Actes, were not discharged from dealing in the word, onely to take vpon them the care of the poore. Neither doeth Paul 1. Tim. 3. 8. speake anie thing to gaine saie this. Yet I grant that in the Church of God a care of the poore must bee had, and that there be faithfull men appointed for the same, of whom the Apostle speaketh, Rom. 12. 8. which place cannot bee referred vnto the liberalitie of all Christians in general, as some haue taught. For this is handled in the thirteenth verse of the same chapter, which shoulde haue beene done if there

were

were not a difference betweene the mat-  
ter required in the eight verse, which spe-  
keth of the publike officer, and the thir-  
teenth verse, which extendeth it selfe to  
all Christians: for vaine repetitions are  
not vsed by the Apostle. But to go for-  
ward.

**Browning.**

Their releuers or widowes must bee wo-  
men of sixtie yeeres of age at the least, for auoi-  
ding of incommeniences; they must be wel repor-  
ted of for good workes: such as haue nourished  
their children, such as haue bene barbarous to  
strangers, diligent & seruiceable to the saints,  
compassionate and helpfull to them in aduersi-  
tie; giuen to euery good worke, continuing in  
prayers and supplications night and day.

1. Tim. 9. 10

These must first be truely proued, then if  
they be found blamelesse, administer. **Answe.**

As concerning widowes, we grant that  
they may be helpfull to the sicke; but yet  
so burdensome vnto the rest, that the re-  
liefe of the poore whiles they are to bee  
maintained thereby, shall be diminished,



so that they may more truly be called the  
 relieved, then relieuers. Now for the ne-  
 cessitie of such in the church, it is not pro-  
 ued out of Tim. 3. 10. nor yet out of any  
 place of Scripture else; & why? For the L.  
 knoweth the impossibility in hauing such  
 in euery congregation, & in maintaining  
 them, the most that can be granted is, that  
 were the church possessed of such, & ther-  
 withall able to maintaine both them and  
 these whome they were to attend vpon,  
 then would it be a great comfort to them  
 all. I spare to speake further of these, only  
 it may be obserued that the place cited to  
 proue such an office in the church, 1. Tim.  
 5. maketh nothing for it. For Paule as the  
 circumstances of the place doe shew  
 speaketh of such as are to be succored by  
 the church. *Honor widows*, which are wid-  
 dows indeed, that is, which haue nede of  
 helpe, and so procedeth in shewing what  
 they are which especially are to haue the  
 relief of the church, v<sup>z</sup>. such as by reason of  
 their age and want of friends are not able  
 to help themselves, although in a godly af-  
 fection

fection they hate idlenesse: but as for the  
yonger widdowes they are not to live by  
the maintenance of the church, least that  
idlenesse be maintained, the mouthes of  
the enemies be opened against the truth  
& the church be abused, whiles the goods  
of the church be spent yppon those who  
make protestation, that they haue no o-  
ther comfort (for to such only is the relief  
of the church to be giuen) & yet through  
the lust of youth do betake themselves to  
marriage again; which though it be a matter  
lawfull in itself, yet is it vnlawfull to those  
that before God & his church haue vow-  
ed the contrary: and thus is this place ex-  
pounded by Theophilact, Ambrose, Bul-  
lenger, Claudius Guilhard and others.  
Thus haue we at the last the offices & of-  
ficers of a reformed church described, so  
well as our author could, of whom together  
with his copiers we may truly say (as *Adrianus*  
*Adrianus* spake on his death bed of his phre-  
sitions, that they brought him to his end)  
these reformers in their platforme here  
prescribed haue offered vs such a medicine  
that



that if the Church should bee void of  
 helpe and receiue it, shee might in short  
 time complaine that these her Phisitions  
 had brought her to her end: yet we must  
 beleeeue vpon paine of damnation, that it  
 is a good recort: wherein they deale like  
 vnskillful and vnconscionable Phisitions,  
 who promise a wonderfull cure, *rausbing*  
*the senses to conceiue,* much more to behold,  
*what then to enjoy so blessed a comfort:* and  
 yet will minister that which will bee the  
 bane of the patient. Christ indeede hath  
 shewed an outward government vnto  
 his church, whereof although we are not  
 capable, partly by reason of mens insuffi-  
 ciencie to order it, & partly by meanes of  
 the crookednes of the common sort, who  
 will not abide to be ordered by it, but e-  
 specially for that a whole nation cannot  
 so easily be brought to that vniforme or-  
 der as some lone private congregation,  
 yet assuredly the nearer we come to this  
 his ordinance, the more heavenly is that  
 harmonie and consent of ours. And here  
 in I will not faile in shewing how the laws  
 of

of our Church of Englande haue provided, that in the congregations we should haue Pastors. In the Vniuersities such as execute the office of doctors in bringing vp those in the knowledge of Gods word, which may supplie the places that are void of teachers in the Churches: & in all places, some to obserue the behaviors of men, others to collect the reliefe of the poore, &c. because that I write not an Apologie for the Church of England, onely I woulde haue men to see the gouernment of Brownisme, what it is, viz. so far disagreeing from the discipline of Christ, that neither the frame of their building, nor the builders themselves haue the approbation of Gods worde, whereof they spake; but in this their dealing are like vnto the Cuthims & the rest, who inhabiting Samaria, falsely bragged that they were the children of Iacob, and blindly deceiued themselves with a false worship, as may appeare by one of them, I meane the woman of Samaria, Iohn. 4. For as the Lord had established his worship vppon

Brow-

L

mount



Iohn. 4. 2. 2.

mount Sion. so one Manasses to aduance himselfe, erected a temple vppon mount Gerazin, the Iewes according to Gods appointment worshipped at Sion, the Samaritans at Gerazin. A cōtrouerſie rose between them which of these people did best. Christ sayth to the Samaritanes, *Yee worship ye wot not what*; yet they had a temple, a Priesthood, and other ordinances, which were kept at Ierusalem. But who gaue Manasses authoritie to erect a temple, assemble a people, ordain, &c. These men came not so neere the discipline of Christ, as the Samaritans did resemble the discipline at Ierusalem: and Manasses being the sonne of the high Priest had as good a warrant for his proceedings, as a private man might haue, and yet his dealings were accursed. Nowe when these mē faile both in this, that they haue not authoritie to erect discipline, and also if this were graunted, in that they haue described a false gouernement, we may not pronounce a blessing vppon them.

Brow-

**Brownist.** Now as the persons, giftes, conditions, 1. Co. 12. 12. 8  
manners, life and prooffe of these officers, is set  
downe by the holie Ghost, so are their offices li-  
mited, seuered and diuerse.

**Answer.**

VVe haue alreadie hearde both of  
the giftes and of the offices also of these  
seuerall callings, for so our author doth  
confesse afterwarde. Concerning  
which it is apparant, that the Pastor and  
Doctor are so described, as if there were  
no difference betwene them. The Elder  
indeede is seuered from them both, as if  
gouernment were peculiar vnto him a-  
lone, and his commission is sette downe  
so large, as if it were not limited. The  
Deacons office may be diuerse from the  
rest, but as yet we cannot finde it in that  
which he hath hether to set downe. VVe  
will therefore consider that which fol-  
loweth. For either to make his volume  
greater, or to amende that which hath  
bene sayde, hee fetcheth the matter a-  
bout againe, and notwithstanding hee  
L 2 hath



hath told vs (as he acknowledgeth) what these offices are, yet a good lesson cannot be told too often, we must bee content to heare it againe. Therefore it followeth.

## Brownist.

Leu. 10. 10. 11. The pastors office is to feede the sheepe of  
 Num. 18. 2. Christ in greene and wholesome pastors of his  
 Ezech. 44. 23 world, and leade them to the still waters, euen to  
 & 34. 33. the pure fountain & riuer of life, he must guide  
 Psal. 23 and keepe those sheepe by that heauenly shep-  
 Iohn. 21. 15 booke and pastor all staffe of the worde, thereby  
 Act. 20. drawing them to him, thereby looking into their  
 1. Pet. 5. 12 foules, euen into their most secreete thoughts,  
 Zach. 11. 7 thereby discerning their diseases, and thereby  
 Reue. 22. 2 curing them, applying to euery disease a fit and  
 Luk. 12. 42 convenient medicine, according to the qualitie  
 2. Co. 10. 4. 5 and maladie of the disease, and giue warning to  
 Heb. 8. 12 the church, that they may orderly proceede to  
 excommunication. Further, he must by this his  
 shepbooke watch ouer & defend his flock from  
 ravenous beasts, and the wolfe, and take the ill-  
 doers, &c. and therefore  
 It belongeth to the Pastor to feede the  
 shepe

shepe, to draw the frō euil by the power of  
 the word, both in matters of faith & man-  
 ners of life, to preserue them frō schismes  
 & heresies, schismatikes & heretiks, and  
 to giue notice of the wilful and obstinate  
 persons, that ecclesiasticall censure may  
 proceede against them. For proote  
 whereof the places alleaged must haue a  
 gentle construction before they may be  
 accounted indifferent. For though Le-  
 uit. 10. Num. 18. and Ezech. 44. do speak  
 of the Priest: Likewise Psalme 23. and  
 Zach. 11. of Christ: yet can they not pro-  
 perly be applied vnto the Pastor, except  
 we adde this, that the Pastor must walke  
 in the steps of the Priest, and in the mat-  
 ters aforesayd bee a follower of Christe.  
 And that also Reue. 22. 2. forasmuch as it  
 speaketh of the Church triumphant (as  
 the whole discourse doeth shewe) it can  
 hardly be brought to pertaine vnto the  
 Pastor, except wee saie that it is in re-  
 gard that the ende of his ministerie is  
 to bring the people of God vnto the as-  
 surance of this estate. So that to fill the  
 church



quotations vnto the matter, wee haue great need of a friendly expositor. Now in the office of a pastor heere is an addition, to that which in the former place was mentioned, that hee is to looke in-  
 to the most *secret thoughtes*, thereby discerning the diseases of his people; which should seeme a heavy burthen, for a man would thinke that the heart of man is a bottomlesse deepe: and that no man could know the heart of man, but the spirite that is in man, and that God onely trieth the heart and the reins; yet this is not so vnpossible as it doth appeare at the first sight. For there are diuerse meanes which may bee vsed for the readie attaining vnto the matter: as the Papists for the same purpose had their auricular confession. And yet there is a surer waie, namelie, to perswade the people (as some haue beene taught it publikelie for sound doctrine) that they may not come vnto the table of the Lord, before they haue examined ned themselves of their secret finnes, and also doe declare the same vnto the  
 group                      § 1                      church,

church, that is, not to the Priest, as it was in poperie, but to the Elders and people also, and this is not a secreete butcherie of mennes soules as that was, but an open tyrannising ouer the conscience.

**Brownist.**

The Doctors office is alreadie set downe in this description, his especiall care must bee to build vpon the onely true ground worke, gold, siluer and precious stones, that his worke may endure the triall of the fire, and by the light of the same fire reueale the timber, haie and stubble of false teachers: hee must take diligent heede to keepe the church from errorrs. And further, hee must xeliuer his doctrine so plainly, simple and purelie, that the church may increase with the increasing of God, and growe up into him which is the head Christ Iesus.

Eze. 33. 1.  
1. Cor. 11. 19  
Ioh. 10. 11. 12  
Leui. 10. 10  
Eze. 44. 24  
Mal. 2. 6.  
1. Cor. 3. 11  
2. Cor. 1. 7.  
and. 24.  
1. Tim. 4. 16  
and 6. 20  
Ephe. 2. 20  
Heb. 6. 1  
1. Pet. 2. 2

**Answer.**

Our authors meaning is, that the doctor do teach the truth, and conuince the gainsayer. All this we heard of before in the description of a doctor, here then is

no



no addition to supplie the wants of that  
discourse, onely it is countenanced with  
a greater number of Scriptures then it  
had at the first, and therein bewraieeth a  
greater folly, for the margin is pestered  
to no purpose: For what doe these pla-  
ces cited tell vs? Ezech. 33. 1. setteth out  
the dutie of a watchman. 1. Cor. 11. 19.  
sheweth the necessitie of heresies. Ioh. 10  
11. speaketh of the shepheard Christ, Le-  
uit. 10. 11. (which also was alleadged for  
the pastor) was spoken of the Priest, as  
was Eze. 44. 24. and Mal. 2. 6. Paul. 1. Cor.  
1. 7. saith that the Corinthians were not de-  
stitute of anie giftes. Also in the 1. Cor. 2.  
4. he speaketh of himselfe being an Apo-  
stle. The two places of his Epistle to Ti-  
mothie, do shew his dutie in the Church  
of Ephesus, where (as these men saie) hee  
had the function of an Euangelist. Paul E-  
phe. 2. 20. telleth them that they are built  
vppon the foundation of the Apostles  
and Prophets, Heb. 6. and 1. Peter. 2. 2.  
doe declare howe Gods people ought  
to growe vp more and more in the  
know-

knowledge of Gods mysteries. I see not how anie one of these places can directly prooue the office of a Doctor in the Church: for either they do testifie the durtie of other callings, or else they shewe what matters are effected in the people by the ministerie of the pastor. Now that place of Paul the first Epistle to the Corinthians, the third Chapter and the eleuenth verse, I haue kepte it vntill the last place, for that I finde it most of all abused, not so much because it is restrained here to a Doctor, and yet the Apostle spake it generally of all sortes of builders: but for that the latter part of this Scripture is here expounded of false Prophets, which is to bee vnderstoode of such teachers as alwaies keepe the foundation, and builde in Christ, howsoeuer thorough their frailtie and weakenesse they bee farre from that exacte puritie which is required in handling the worde of God.

*Brownist.*  
The office of the ancients is expressed

M

in



Num. 11. 16  
 Deut. 16. 18  
 Deut. 10. 16  
 2. Chr. 19. 8  
 Exod. 39. 42  
 1. Tim. 3. 15  
 2. Tim. 1. 13  
 1. Cor. 11. 16  
 & 14. 33.  
 Gal. 2. 4. 5.  
 Col. 1. 16.  
 A. 20.  
 1. Pet. 5. 1.  
 Rom. 12. 8.

in their description: their especiall care must be  
 to see the ordinances of God truly taught and  
 practised as well by the officers in doing their  
 dutie vprightly, as to see that the people obey  
 willingly and readily. It is their dutie to see the  
 congregation holie and quietlie ordered, and  
 no man disturbed, by the contentious and diso-  
 bedient, froward and obstinate, not taking a-  
 way the libertie of the least, but vpholding the  
 right of all, wiselie iudging of times and cir-  
 cumstances: they must be readie assistantes to  
 the pastor and teachers, helping to beare their  
 burthen, but not intruding into their office.

Answer.

It should seeme that the drawer of this  
 gouernement would haue the ecclesiasti-  
 cal censures onely to proceed frō the an-  
 cients (or else he would in one place or  
 other haue shewed that they without the  
 rest were not to determine) and also that  
 supream authority should be in them to  
 controll both teacher and people, being  
 themselues priuiledged from the cēfures  
 of other. The office of the Ancients (saith  
 he) is expressed in the description: and in  
 deede

decide the matters heere spoken of, and  
some of the quotations, as Numb. 11. &  
2. Chron. 19. are but repeated againe: I  
wil therefore passe them ouer now. Meat  
twise sodden hath little sweetenes in it.  
And as for the other places of Scripture  
I will not seuerally handle them, because  
they haue so small force in them to proue  
the matter whereunto they are applied.  
That in the twētieth of the Acts, & 1. Pet. 5  
haue serued for the pastor once or twice;  
wherein as I woulde haue him consider,  
that a man may weary his frends by vsing  
them too often, so he is to remember,  
that therein he maketh no difference be-  
twene a pastor and an elder. The residue  
of the Scriptures are these, Deut. 16. 18.  
where the appointing of Iudges, Deut.  
10. 16. where the circumcision of the hart  
is commanded. The Apostle sheweth Ti-  
mothie his dutie 1. Tim. 3. 15. and 2. Tim.  
1. 13. he reproveth contention 1. Cor. 11. 16  
& 14. 33. sheweth his affection to the Ga-  
lathians, Gal. 2. 4. and the creation of all  
things to be by Iesus Christ Colos. 1. 16.



but what are all these for an Elder? If it were not that Rom. 12.8. were a frende at all assaies, we should haue had iust occasion to complaine that all these places were abused: whereas now we say, that one among a dosen is reasonably well applied, although it can not be proued that euen this place speaketh of such rulers as now are in question.

## Brownist

Act. 6.

The Deacons office is faithfullie to gather and collect by the ordinance of the church, the goodes and beneuolence of the faithfull, and by the same direction diligentlie and trustilie to distribute them according to the necessitie of the Saints. Further they must enquire and consider of the proportion of the wantes both of the officers, and other poore, and accordinglie relate vnto the church, that provision may be made.

Rom. 12.8.

1. Tim. 5.9.

The relieuers and middowes office is to minister vnto the sicke, lame, wearie and diseased such helpfull comfortes as they neede, by watching, tending and helping them. Further, they must shew good example to the younger women

Rom. 12.8.

in sober modest & godlie cōuersation, auoiding  
idleness, vaine talke and light behauiour.

Answer.

These offices with their marginal quo-  
tations haue bene already considered of,  
& therefore auoiding so manie vaine re-  
hearfals, I referre the reader to that which  
had bin said of them before.

Brownist.

These officers though they be diuerse and  
seuerall, yet are they not seuered, least there  
shoulde be a diuision in the bodie, but they are  
as members of the bodie, hauing the same care  
one of another iointly doing their seuerall du-  
ties to the seruice of the Saints, and to the edi-  
fication of the bodie of Christ, till we all meete  
together in the perfect measure of the fulnesse  
of Christ, by whome all the bodie being in the  
meane while thus coupled and knit together  
by euerie ioint for the furniture thereof, ac-  
cording to the effectuall power, which is in  
the measure of euerie parte, receaueth in-  
crease of the bodie into the edifyinge of  
it selfe in loue. Neither canne anie of  
these Offices bee wanting, without grievous

Luk. 9. 46.

Iohn. 13. 12

1. Co. 12. 12.

25. 28.

Ephes. 4. 11.

12. 13. 16.



lame nesse, and apparant deformitie of the bodie, yea violent iniurie to the beade, Christ Jesus.

*Answeere.*

In these wordes are set downe these principal points, first that in Gods church euery member is to seeke the good one of an other, and also to further the good of the whole bodie. Secondly, that a iarre in the members, causeth a confusion of the bodie. In both these we agree and do allowe the ninth of Luke vers. 46. &c. and Ioh 13. 12. &c. as good proofs for them; although it is to be obserued that neither of these places doe speake of these officers, for such there were not among the disciples. Thirdly we are told that as euery member is to performe the duties of his calling, so is he not to intrude into the function of others, vnto this I also condescend, not for that our author saith it, inasmuch as he will not frame his actions according vnto it, for *doctore nihil frigidius, qui uerbis tantum philosophatur.* He which teacheth in word onely is a simple instructor:

Chrysost. in  
Act. hom. 1.  
Rom. 12. 6.  
1. Cor. 7. 20  
1. Thes. 5. 14

instructor: but therefore we beleue it, because we are willed to walke in our callings, and to admonish those that are vn-ruly, such as will not abide in that place wherein the Lord hath set them.

Fourthly he saith that the necessitie of these officers is such, that whereas one of them is wating, there is a grieuous lame- nesse, and apparant deformity of the bo- bodie, &c. and this is proued by 1. Cor. 12 and Ephesians 4. In both which places as other giftes and offices are set downe to haue bene in the church, as 1. Cor. 12. A- postles, prophets, gifts of healing, diuer- sities of tongues, &c. And Ephes. 4. Apo- stles, prophets and euangelists, so are not all these officers required by our author in those places spoken of, but in the place to the Ephesians, the pastor and doctor onely, and in the Corinthians, though hee would indeuour to wring out elders and deacons from thence, yet must hee ac- knowledge that his widdowes are not mentioned. Our author therefore may as well say that the want of the Apostles; euan-



Euangelists, gifts of healing and the rest doe cause deformitie of the bodie (and that by these places by himself alleaged) as doth the want of Elders, Deacons & releeuers. Nay it hath bene alreadye proued that this gouernement was neuer to be imposed vppon all sortes of people alike, and that the want of some of these offices haue neither bene deformitie in the bodie, nor iniurie vnto the head. This rather is an iniurie offered vnto Christ Iesus, if either a priuat man should thrust himselfe into a publike calling of the magistracie or ministerie, without his warrant (as these Brownists doe both) or if a publike magistrate shoulde prophane Gods ordinances, by placing insufficient men in so high a roome, as is the gouernment of the church; which must be done; if this bee true which these men speake. And thus much of the discipline where by the visible Church (as they say) shoulde bee gouerned; for we are now once againe come to the conclusion of this part. As well say the want of the

Brow-

Brownist.

Thus this holie armie of Saints is marshal-  
 led here in earth by those officers, under the  
 conduct of their glorious Emperour Christ,  
 that victorious Michael. Thus it marcheth  
 in that most beauenly and gracious arae, a-  
 gainst all enemies both bodilie and ghostlie.  
 Peaceable in it selfe as Ierusalem, terrible vn-  
 to them as an army with banners, triumphing  
 ouer their tyrannie with patience, and ouer  
 death it selfe with dying. Thus thorough the  
 bloud of that spotlesse lambe, and that worde  
 of their testimonie, they are more then conque-  
 rours, brusing the head of the serpent: yea tho-  
 rough the power of his word, they haue power  
 to cast downe sathan like lightning, to tread  
 vpon serpents and scorpions, to cast downe  
 strong holdes, and euerie thing that exalteth  
 it selfe against God. The gates of hell and all  
 the principalities & powers of the world shall  
 not preuaile against it.

Re. 19. 11. &amp;c

Reu. 14. 12

Cant. 6. 3

Reue. 12. 11

Luke. 10. 18.

19.

Math. 16. 18

Ro. 8. 38, 39

Brownist. Answer.

The muster maister hath viewed the  
 world, chosen his soldiers, appointed the  
 victuallers, selected out the sergeants

N

of



of the bands, hath brought them to their captaine, and they are readie to march on vnder his conduct in the face of their enemies bodily and ghostly to the confusion of sathan, sinne, hell and all. VVhat wages he expected for this his peece of seruice is best knowne vnto him selfe; but what faithfulness he hath vsed in his dealing it is apparant vnto all: for in these three things his packing is notorious. First, that the victory of the church, which she is assured of in and through the power of Christ, is here restrained & limited: for our author doeth acknowledge it so farre only as it enioyeth this foresaid gouernement of Pastors, Doctors, Elders, &c. Secondly, that the power of the word of God, & the ministerie thereof (which is the sanctified meanes for sathans overthrow, and the building vp of Christ his church, is here granted no otherwise, then this word is preached vnder this outward gouernement. Lastly that the certainerie of victorie which is by faith, is heere applied to the whole visible church, as if all the

Matt. 16. 18

Luk. 10. 18.

Rom. 8. 38.  
39.

the members thereof were truly faithful. By this his practise he woulde conclude that which as yet remaineth ynproued, viz. that the necessitie of this gouernmēt is such, that the enioyning of it is sufficient to make the church without spot or wrinkle, and that where this is wanting there is no fight against sathan, no strife against sinne, no victorie, no church apparant. The testimonies of Scripture that should helpe him herein (and are for the same cause noted in the margent) do cut the throat of these his follies. For thogh he tolleth vs that this armie of Sainctes is martialled here on earth by these officers, yet the holy ghost describeth the warrior and his traine, to be the warriors which were in heauen. Though this man faith that triumph is made by vertue of this gouernment, yet the holy ghost faith it is in pacience and constancie of faith, and obedience. And in a word though he affirmeth that discipline is all in all, yet the places noted by him speaking of the power of Christ in his seruants overcoming

Reu. 19. 11.

14.

Reue. 14. 12



ming satan, doe not once mention anie outward gouernment, much lesse this discipline here prescribed.

*Brownist.*

Math. 16. 19

Iohn. 20. 23

Math. 18. 18

Iohn. 20. 23

Math. 16. 19

& 18. 18

Further, he hath giuen them the keies of the kingdome of heauen, that whatsoeuer they binde on the earth by his word, shall bee bound in heauen, and whatsoeuer they loose on earth shall be loosed in heauen.

Now this power which Christ hath giuen vnto his Church, and to euerie member of his church, to keepe it in order, he hath not lefte it to their discretions and lustes to bee vsed or neglected as they will; but in his last will and testament he hath set downe both an order of proceeding, and an end to which it is vsed.

*Answer.*

God hath in deede committed authoritie vnto his church of binding and loosing, and hath also shewed an order of proceeding: which assertions are to be collected out of these three places of Scriptures, which are twice noted in the margin, that the number of testimonies which they vsed might seeme greater  
 then

then it is. But here we haue to marke, that Christ is said to haue giuen this power aforesaid to euery member of the church, so that heere is no difference made betwene the people, & the gouernors; or at the least, if he supposeth a difference to be betweene them: he hath not set downe how farre the authoritie of the people is extended. Againe, if the people be granted so greate an interest in the matters of the church, we must thinke that the officers themselues, I mean the Deacons & selecters were not to be secluded: which being graunted, and seemeth here to be concluded, not only women haue to dele in the censures of the Church, but also the description of euerie office, (the Elder onely excepted) hath ben vnperfect, seeing no such matter hath beene mentioned in any of them. Secondly, we are to note, that he saith, that this order is not left to the discretion of the church, for if his meaning bee, that the censures of the church ought to bee vsed with all fidelitie, we doe not gaine saie him,



In the treatise of the church apparant.  
 Aduersus Anabapt.  
 lib. 6, cap. 10  
 Cōtra Parmenianum.  
 lib. 3, cap. 2.

1. Cor. 5,

but if hee meane that when they are not duly executed, there the church doeth cease to be the church apparant (according to that doctrine which in another place they haue set downe) then do they agree with the Anabaptists & Donatists herein, who being sufficientlie answered the one by Bullinger, the other by Augustine, I maruell that these men shoulde not be satisfied and contented to reuoke this error. The summe of whose answers tend to this, that the end of excommunication (for the question is not of the officers, but of the church censures in this place) is, that the partie punished might bee amended, that the credite of the church might bee furthered, that others be not offended and made worse, and that the church might be preserved in peace. Therefore edification and the welfare of the Church are especially to be regarded: for better it were that wicked men should goe vnpunished, if the punishing of them shoulde damnify the Church. Againe, the church of Corinth  
 sud  
 was

was the church of God, when they neglected to proceede against the incestuous person. Also the last supper of the Lord was rightly administred, yet Iudas was not excommunicate: the Prophets complained of the sinnes of the church in their times, yet contemned they not the sacrifices, sacraments, and worship of God. Christ and his Apostles blamed the Church for grosse corruptions, yet was he circumcised therein, &c. By which reasons as by others by the produced, we are urged to acknowledge that it may be the Church of God, which doth not alwaies proceede against the wicked according to their deserts. Thirdly, we are to marke that hee ascribeth the keies of the kingdom of heauen to the officers before named, whereas Christ committed this power, not to the Elders, for none were established, but vnto the ministers of the word, for in Peter they all are represented, as by considering the places alleged out of Mathew and Iohn, will plainly appeare.

Brow-



## Brownist.

Leuit. 19

17. 18.

Math. 18. 15

Deut. 19. 15

Math. 18. 16.

And if the fault be private, priuat, holy & louing admonition and reproofe, with an inward desire and earnest care to win their brother, but if he wil not heare thee, yet to take two or three other brethren with him, whome hee knoweth most meet to that purpose, that by the mouth of two or three witnesses, euerie worde may be confirmed. And if hee refuse to heare them, then to declare the matter vnto the church, which ought seuerelie and sharplie to reprehend, grauelie to admonish, and lowinglie to perswade the partie offending, shewing him the hainousnesse of his offence, and the danger of his obstinacie, and the feareful iudgements of the Lord.

Math. 18. 16

If this preuaile not to drawe him to repentance, then are they in the name of the Lord Iesus, with the whole congregation, reuerentlie in prayer to proceed to excommunication, casting him out of their congregation and fellowship, that is, out of the covenant and protection of the Lorde, for his disobedience and obstinacie, and committing him to sathan for the destruction of the flesh, that the spirite may

2. The. 5. 15

maybe saued in the daie of the Lorde Iesus, if  
such be his good will and pleasure.

Further, they are to warne the whole con-  
gregation, and all other faithfull, to hold him as  
a heathen and a publican, and to abstaine them  
selues from his societie, as not to eate or drinke  
with him, &c. vnesse it be such as of necessitie  
must needs, as his wife, his children and family,  
yet these if they be members of the church, are  
not to ioyne with him in anie spirituall exer-  
cise.

All this notwithstanding, the church is  
not to holde him as an enemy, but to admonish  
and pray for him as a brother, prouing if at any  
time the Lord will giue him repentance: for this  
power is not giuen them to the destruction of a-  
nie, but to the edification and preservation of  
all.

If the offence bee publike, the partie is pub-  
likely to be reprobued and admonished, if he then  
repent not to proceede to excommunication. Vt  
supra.

The repentance of the partie must bee pro-  
portionable to the offence, viz, if the offence be  
publike, publike, if priuate, priuate, humbled,

O

submissiue,

2. Cor. 10.8  
& 13.10.  
1. Tim. 5.20  
Gal. 2.14.

Ios. 7.19.  
2. Co. 7.9.  
Leuit. 19.18.  
Prou. 10.12  
Rom. 12.19.  
& 13.10. &  
14.1.



*submissiue, sorrowfull, vnfeined, giuing glorie to the Lord.*

Gal. 6. 1. 2.

1. Tim. 2. 24.

Mark. 9. 50.

Ephes. 4. 25.

1. Tim. 5. 5. 19.

20.

There must great care be had of admonitions, that they be not captious or curious, finding fault where none is, neither yet in bitterness or reproch, for they were to destroy, and not to saue our brother, but they must be carefully done, with prayer going before; they must be seasoned with truth, grauitie, loue, & peace.

Luk. 17. 1.

Pro. 10. 12.

Rom. 14. 13

19.

Gal. 6. 2.

Moreover in this church is an especiall care had by euerie member thereof, of offences, the strong ought not to offend the weak, nor the weak to rudge the strong, but all graces here are giuen to the seruice and edification of each other in loue, and long suffering.

*Answer.*

I thought it conuenient to ioine al this together, being but one matter, viz. the proceeding of the church, and of euerie member thereof. Concerning the which I say, with them that God hath not onely giuen a charge to euerie member of the church to looke vnto his steppes, that he refraine from offending his fellow members, least thorough his owne default the

the church be prouoked to proceed against him, but also hath prescribed vnto the Church her order of proceeding; which order I grant to be here set downe in part; namely, so long as the conuersations of men are in question; but in matters of faith these rules will faile: for although it be the nature of man to erre, & in his errors we may not deprive him of admonitions, yet if his error do proue an heresie, after once or twice admonitiō at the ymost he is to be reiecte. For a simple error may be healed, but perversnesse is incurable: and the manner of his reiection is not in a bare forsaking of him, but in restraining him, least that by his false doctrine the simple sort be seduced. I speake not now of the Magistrate's authoritie, who was commanded by the tit. 3. 10 Lord to cut off the false prophet, but I speake of the ecclesiasticall power, which hath his warāt for the suppressing of such: the order of whose proceeding is first admonition, then excommunication, afterwards to make the magistrate acquainted

disolue



both with this euill, and with his duety in proceeding against it, (for I will not vrge that of master Bullinger, who seemeth to go farther in asking this question) viz. if the church had onely authoritie to flie from, and not to chastice an heretike, how came it to passe that the Apostle Paul by the power of God depriued Elimas of his sight, because he did stubbornly maintaine falshood, and withstand the truth? But this point of discipline hath in wisdom bene passed ouer, least that our author shuld therein haue blamed both our teachers and our Magistrates for their too much lenitie in this schisme and heresie. Now as touching the florish that is made with a great shew of scriptures in the margent, it is more then childish; not in regard of applying them, though one or two of them might be amended, but in respect of the vaine alledging of one scripture often, as Matth. 18. 15. 16. Leviticus 19. 17. 18. Prou. 10. 12. &c. but he would haue vs to thinke that he is read in the scriptures, and therefore busieth

busieth himselfe with iterating so manie quotations.

**Brownist.**

*In this church is the truth purely taught, & surely kept, here is the couenant of the sacraments and promises, the graces, the glorie, the presence, the worship of God.*

*Into this Temple entreteth no vncleane thing, neither what soeuer worketh abominations, or lies, but they which are written in the Lambes booke of life.*

*But without this church shal be dogges and enchanterers, and whoremongers, and murthers, and Idolaters, and whosoever loueth and maketh lies.*

**Answer.**

Here we haue described vnto vs the state wherein this visible church doth stand, both in regard of the conenant betweene God and it; and also in respect of the sanctimonie thereof in the sight of men. As for the former of these, it is to be granted: but howsoeuer the promises are made vnto the church, and the worship approoued of God, is kept and retained

Gen. 17.

Leui. 16. 11

Esa. 44. 3.

Gal. 4. 14. &

6. 16.

Isa. 60. 15.

Deut. 4. 12.

Esa. 56. 7.

1. Tim. 3. 15.

Esa. 52. 8.

Esa. 52. 1.

Ezc. 44. 9.

Esa. 35. 8.

Zac. 14. 21.

Reu. 21. 27.

Rom. 2. 9.

Reu. 22. 27.



therein, yet may it fall out that some one member thereof may haue no interest in the promises, as Matth. 22. 13. nor yet be a true worshipper of God, as Eccles. 4. 17. And although the church hath this dignitie giuen vnto it thorow an especiall grace, yet some one man, who is not of the visible church may be partaker of the promises, and a true worshipper of God; as Naaman the Syrian, and Iob in the land of Hus; the visible church then being among the people of Israel. As touching the other matter; viz. that this church apparant is commended vnto vs both for the puritie thereof in it selfe; and also for the vncleannesse of all those which are not members of the same. It is a palpable grosse to conceiue, & a sottish follie to publish such a dreame. For, are al they cleane which enter into the visible church? these men themselues haue confessed the contrarie. Are all the members of the visible church written in the lambs booke of life? who then blotted out Cain, Esau, Corah, yea and Israel it selfe?

Againc,

Gen. 4. 21.  
 Heb. 12. 16.  
 Num. 16. 33  
 Rom. 9. 30.  
 &c.

Againe, is it true that all those which are not vnder this gouernement are dogs, &c. I will not aske what shall become of these men themselves, but what is become of Peter and the rest that remained with Christ; and of all the churches of Ierusalem, Ephefus, Corinth, and the rest, which had not this gouernement and all these offices at any time among them; for some wanted Deacons, some widows, some vnministring Elders, some Doctors. To draw to an end. The scriptures that are alledged to proue these matters are either promises of that full redemption, which is obtained and shall be perfected vnto the church in the day of Christs appearing, as Esa. 52. 1. and 35. 8. and Reuelation 28. 27. or else are they types thereof, as Eze. 44. and the ninth verse, and Zacharie 14. 21. VVherefore they cannot proue the truth hereof in the visible church of God. Also Reuel. 22. 15. sheweth the estate of the vngodly, which in the day of that generall search shall be thrust out of the presence of  
God,



God. VVhich matter Paul doth plainly shew. Rom. 2. 9. for hee threatneth oppression and anguillhe vnto euerie soule that doth euill, whether Iew or Greeke, that is, whether of the visible Church or not. In this one thing these men may be commended, that seeing their assertions cannot bee warranted by the woorde of God, they will doe the best they can to make their sayings true in themselves. For surely they coulde not possible giue ouer themselves vnto a doggish disposition, as they do, if they were not perswaded, that in so dooing the conditions of men which haue cast off gouernement should in thē be made manifest vnto the world. VVee are therefore to desire for them, that discipline may be put in practise, if happely they may bee brought to some good order.

Thus haue we seene how the Author of this Treatise hath failed in the performance of his promise made in the title thereof.

# A MANIFESTATION OF THE INCONSTANCIE

of Brownisme; grathered out of two

*Treatises lately dispersed through-  
out the land.*



Thanasius speaking of the Eusebi-  
an hereticke faith that if once he  
cast the *Arrian* schisme, he will ne-  
uer refraine his tongue from vngod-  
linesse. He noteth it also as a com-  
mon disease in all heretikes, that

Adserap. Epist.  
2. de spirit. san.

The Articles  
of Brownisme

they will be constant in a peeuish wilfulnesse, least  
they should be condemned of those whom they haue  
seduced; yet in all other things inconstant. *Nunc pro-  
bantes quod dicunt, mox vero vituperantes quod dixerunt  
ac rursum approbantes, quod paulo ante calumniabantur.*

De decretis  
Nic. sinodi

It is no maruell therefore though the factioners of our  
age hauing auouched their owne dreames to be the  
truth of God, do now cry out, y they are blasphemed,  
abused, & slandered, if the same be laid to their charge;  
& yet in discoursing vpon the self-same matters, they  
wil not stick to iustifie their first conceits: al which  
may appeare to him that readeth the two pamphlets  
lately by them published; the one intituled *A collecti-  
on of certaine slanderous Articles*, and the other, *A col-  
lection of certaine articles and conferences, &c.* For in  
these bookes we shall finde the certaintie of doctrine  
what it is amongst conceited diuines. And that the  
truth may be more euident, I wil set downe first their  
Articles, which sometimes they did hold, and now  
are charged with. Secondly, the sore complaints that  
they make of being slandered with them by our Bi-  
shops. Thirdly, what small cause they haue to com-  
plaine,



plaine, considering that they are now resolute to defend the same Articles vnto the death. And lastly the fondnesse of their assertions; which (for the auoiding of tediousnes) shalbe done either by referring the Reader vnto those places, where these matters are handled elsewhere, or else by plaine and euident proofes.

၂၀၁၃ ခုနှစ်၊ ဇူလိုင်လ၊  
ဧပြီလ၊ ဧပြီလ

## The Articles of Brownism.

The Articles which are so iniously impured unto them (as they themselves have published) are these.

1. **T**hat it is not lawfull to use the Lords praier pub-  
liklie in the church, for a set forme of praier.

2 Secondlie that all set and stined prayers are mere babling in the sight of the Lord, not to be used in publike Christian assemblies.

3. Thirdly, that the publique prayers and worship of God in England, as it is by law in the church of England established, is false, superstitious, popish, and not to be used in anie Christian congregation.

4 That the Church of England as it is now established is no entire member of the church of Christ.

5 That the government of the church of England, as it is now established, is no lawfull government, nor christian, but antichristian and popish.

6 That the Sacraments of baptisme & the Lords supper, as they are administred in the church of England, be not true sacraments.

7 That infants ought not to be baptised, according to the forme of baptisme ministred now in the church of England, but are rather to be kept unbaptised.

8 Manie of them make scruple to affirme, that the  
Queenes maiestie hath supream authoritie to governe  
the church of England in cases ecclesiasticall and to make  
lawes ecclesiasticall, not contrarie to Christs lawes.

9 That the lawes ecclesiasticall alreadye established  
by the authoritie of the queene & realme, be not lawfull

## 10 That

10 That if the Prince, or magistrate under her, do refuse or defer to reforme such faults as are amisse in the church, the people maie take the reforming of them into their owne hands, before or without her authoritie.

11 That the presbiterie, or eldership, maie for some causes after admonition, if there ensue not reformation excommunicate the Quene.

12 That the Church of England, as it now standeth by law established, professeth not a true Christ, nor true religion, that it hath no ministers in deed, nor Sacraments in deed.

Now they complaine that they are much abused in being charged with these matters, for the title of one of the Treatises is, A collection of certaine slanderous articles given out by the bishops, against such faithful Christians, as they now vniustly detaine in their prisons, &c. The Epistle saith, that there are spered abroad throughout the land, certaine articles of the bishops owne deuising against these men to bring them into hatred with the whole land. The Author in answering the said Articles termeth them forged positions. Again, God forbid (saith he) that our Magistrates should be guiltie of our innocent blood by such slanderous reports. To be short, master Barrow (as he himselfe reporteth) complained to Doctor Androwes, that he hath bene greuouslie slandered, blasphemed, and accused by spered articles, &c. therefore a great fault there is in those, which offer these persecuted Christians (for so they terme themselves) this great iniurie; or else in them who, if the Black-amore could change his hue, would deny their owne opinions: but if they giue the lie vnto vs without iust cause, as it shall appeare that they do, by that which followeth, and maintaine these things, which thus confidently they haue denied, in crying out, they are slandered; then wil it also be confessed, that they are not persecuted Christians, but vnbridled factioners.

Their complaints of being slandered.



For these are no slanderous positions, as they say, forged against them by the bishops; but phantastically assertions first deuised, and now againe confirmed by themselves, as by their seuerall handling of the seuerall Articles they do shew.

That they are  
not slandered.

To the first Article therefore they say, that neither the Lords Prayer, nor any other praier in the scriptures may be vsed but by explication; Also, *that they serue onely for instruction.* Againe, *That the verie forme of words as they are in these petitions was giuen and instituted, as a set and stinted prayer ( ) we finde not in the scriptures.* Also, *to vse it for a set prayer, is (say they) a stinting of the holy Ghost.* Now if these assertions do not agree with the Article, and testifie that they do hold it, they haue the greater cause to complaine; but I see no difference betwene the one & the other.

Now the folly of this Article is manifest in this; that the Lords prayer was giuen for the same end, y other prayers were in the canonicall scripture; but other prayers were not for instruction, as hath bin shewed before, pag. 23. I need not make the conclusion.

And as touching their denying the forme of praier which Christ gaue to his disciples to be his praier, because we reade not that he euer vsed it: And their accusing vs to be falsifiers of the text, when we call it the Lords Prayer, If it were not a strife about words, I would say more; whereas now I will onely put them in minde, that we haue learned this phrase of the holy Ghost, who calleth the prayers which God hath taught, and doth approue his prayers, as Esa. 56. 7. *I will make them glad (beberis tepillati) in the house of my prayer,* for there it is called the Lords prayer, not for that he vsed it, but because he prescribed it. And why then may not we in like sort call this the Lords praier, in as much as he hath taught it: but of this enough, lest it be said of vs, *para men gar bemin esti logoma chia, &c*

Porphirius.

To

To the 2. article they say, that the canonieall praier commended to vs by Gods spirite, haue this onely vse, that they *serue for instruction*. And that our morning and euening praier are not onely a babling, but apocriphall and idolatrous, &c. So that neither canonieall nor other praier that are prescribed, are deemed lawfull to be vsed for praier in the sight of the Lord. Whereby it is made manifest, that they are not vniustly charged with this Article. Which notwithstanding is but a false assertion, considering that sette praier were vsed vnder the lawe, are not forbidden in the gospel, and are also vsed in all reformed churches vntil this daie.

To the 3. article they saie, that our *liturgie is drawn out of the Popes portuise, is not onely idolatrous, superstitious, and a deuised worship, but a bundle of infinite, grosse, & blasphemous errors, a Pseudodiathefis, a counterfeit gospel, an idoll, and huge Chaos of long gathered, and patched absurdities, a new gospel, a masse booke, and what not?* How then are they slandered, when it is sayde that they account our worship of God, as it is now established, to be false, superstitious, and popish? But the best is, these calumniationes are not greatly to be regarded: for if they need not to be ashamed of learning the truth of Donatus, who was a schismatical heretique, wee haue as small cause to cast awaie good things, though it could be proued, as it is not, that we had taken them from an heretike. And though no worke of man, and so not our booke of publike praier can be free from all blemishes, the Lord reseruing this glorie to himselfe, that hee will bee acknowledged perfectly wise, and his workes onely void of imperfection: yet so farr is this booke from deseruing these great reproches, that it being compared with the best treatise that these disturbers haue brought forth, the most grosse and blasphemous er-



ror which they cā proue therin, may be iustified in cō-  
parison of many that are deliuered for sound doctrine  
in their pamphlets, if both of thē be right vnderstood.

To the 4. they say, that it being subiect to the worship  
aforesaid, & cōsisting of al sorts of vnclen spirits, atheists,  
papists, heretikes, &c. it is not a true mēber of the bodie of  
Christ. It is not thē blasphemy to charge thē with this  
4. article. And whether they haue cause to hold it vp-  
pon this ground or not, shal be euident hereafter.

To the fifth article, It is euident to al men (saie they)  
and confessed of our enemies, that the ministers, laws,  
and other ordinances, whereby the parish assemblies  
are gouerned, are not such as Christ appointed to his  
church, of pastor, &c. but by such officers, courts, and  
canons as are hatched from Rome. Do they not then  
iustifie this article, wherein, as in others, they cōplaine  
they are slandered? yet in as much as they are cōstānt  
in it, let thē proue by the word of God both their di-  
scipline to be good, & also our gouernmēt to be An-  
tichristian, which they will hardlie afford, considering  
that before the time of papacy there were these offi-  
ces in the church which these men terme Antichristi-  
an, as M. Calvin testifieth. Inst. li. 5. ca. 4. se. 4. whose  
authoritie I vse with these men, because I finde that  
they themselues haue alleaged the same.

To the 6. article they saie, that *we neither hauing a  
lawfull ministerie, nor faithfull holie free people, &c. the  
sacraments in our assemblies deliuered, are no true sacra-  
ments, nor seales with promise.* How thē can these men  
without blushing, put this article in the nūber of for-  
ged positiōs, for cōsidering that they make their iudg-  
ments knowne concerning this point, I maruell more  
they are not ashamed to denie it, then I do that some  
of them Donatist like, haue desired to be baptised a-  
gain. The answer to this wilbe easie by that which fo-  
loweth in the answer to the 3 brāch of the 5. argumēt.

To

To the seauenth, they say that no godlie Christians separate from the false church, ought to bring their infants to these parish assemblies, to bee baptised into that fellowship and profession, &c. These wordes do iustifie our Bishops in charging these men with this articles. The substance whereof seeing it doth depend vpon the former article, the follies of it being perceaued the want of wisdom in this will soone be descried.

To the eight they say that all true christians within her maiestie dominions, acknowledge her Maiestie to be the supreme magistrate and gouernes ouer all persons, within the church and without the church, yea, ouer all causes ecclesiasticall and ciuill. Which assertion if it had bene received of the whole sect, then it had bene a slander indeed, but in as much as in an assembly of about twentie persons, it was concluded, that her Maiestie is not supreme head of the church, neither hath authoritie to make lawes ecclesiasticall in the church: they must acknowledge a dissent of iudgment amongst themselues, or else confesse that there was a time when they were of another opinion, but now they haue learned to be more wise, yet the caveat that is giuen hath a secret meaning, viz. a granting of the latter part of this article, that her maiestie hath no authoritie to make anie lawes ecclesiasticall. But this being so closely covered, I minde not to see it, I conceiue the best, namely, that as they yeelde more to her maiestie then of former times they haue done, so will they in time grant her that right which is due vnto her roiall authoritie.

Of the ninth article they saie, that the lawes ecclesiasticall wherewith our assemblies are guided, are not deriued from the booke of God, but culled out from that great Antichristis canons, orders, & deuillish policies, &c. that they are the execrable wares of Antichrist statutof Omry, & not to be receiued or obeyed



of ania that loue the Lord Iesus. This article then is maintained by these men, and not vniustly imputed to them. But as touching this grieuous accusation, we are here also to call to minde, that the lawes of God are onely perfect, the decrees and statutes of men, though holy, yet haue their wants. In regard whereof I doe acknowledge a want of perfection, but the deformitie of these laws doth seeme greater, partly by the meanes of such as shoulde dispose them more vprightly, and partly by reason of others, who haue a malicious eie in beholding, and an enuious tongue in reproching them.

Vnto the tenth article, they answered, that they never shoulde looke for the reformation of Babel, our false Church, for so they terme it, nor take vpon them a vntermiddle with the magistrates sword: but all that will be saved, must forsake the false church, and by repentance come vnder Christs obedience to serue God aright in his true church, &c. Neither may they neglect the seruice of GOD, nor the practise of any parte thereof, &c. Though the Prince shoulde inhibit, &c. So that they affirme, that of their owne authority they are not only to separate themselves from vs, but also to pretaise the discipline which they haue fanfied, though her maiestie shoulde inhibit the one or commaunde the other: so that this article is not wrongfully fathered vpon them. But before this article be granted vnto them as a true position, they must not onely conuince our church, as out of the which there ought to be a departure, but also they must proue that a private man may attempt reformation in the church, contrarie to that which hath bene spoken.

To the eleventh article they saie, first that the presbyterie may not excommunicate any person by thoir sole power, seeing Christ hath giuen this power to the

the whole church. This is made more plaine in an other place, where one of them saith, that the least member of the church that is a communicant hath as much interest in all the censures of the church, as the pastor. Secondly, they affirme that the prince if he will be a member of the church, must be subiect to the censure in the church. The which two positions being considered, it shall be needlesse to open what these men would haue: but of the authoritie of a priuat man hath ben spoken sufficiently heretofore.

To the twelfth they answer roundly in this sort, as for your religion, church, sacramentes, &c. we haue before shewed the forgerie of them, vnto the which former articles I referre the reader. Euen so do I, for I purpose not *palivadiam canere*: onely I say that amongst these twelue articles there is not one, wherewith they are abused or vniustly charged, and therefore are their exclamations before mentioned vaine.

There are in the ende of the foresaid pamphlet other twelue articles, not vnlike to the former, which they tearme slanderous articles also forged against them, as if they did not hold them, which are these.

1. They hold that the Lords praier or anie set praier is blasphemie, and they neuer use anie praier for the Queene, as supreme head vnder Christ of the church of England.

2. That all set praies or stined praies, or read seruice are but meere babling in Gods sight, and plaine Idolatrie.

3. They teach there is no head or supreme gouernor of the church of Christ: and that the Queene hath none authoritie in the church to make lawes ecclesiasticall.



4 They teach that a laie man may beget faith, and that we haue no need of publike administration.

5 They condemne all coming to Church, al preaching all institution of Sacraments, and saie that all the ministers were sent by God in his anger to deceiue the people.

6 They affirme that the people must reforme the church and not carie for the magistrate, and that the Primitive church sued not to courts and parliaments, nor waited vpon princes pleasures: but we make Christ to attend vpon princes, & to be subiect to their lawes & gouernment.

7 That the booke of common praier is a pregnant Idol & full of abominations, a peece of swines flesh, and abomination to the Lord.

8 They saie it is a greater sinne to go to the church to publik praiers, then for a man to lie vwith his fathers wife.

9 Those that will not refrain from our churches, preaching or seruice, they giue vnto the deuil & excommunicat.

10 They hold it not lawfull to baptise children among vs: they neuer haue anie sacrament among them.

11 They refuse to take an oath to be examined.

12 They will not marrie amongst vs in our churches, but resort to the Fleet & to other places: to bee married by one Greenwood and Barrow.

All which, whether these men are vniustly blamed with them, or do hold them as firme as they do the former Articles, I leaue vnto the consideration of all men. Their iudgemēt cōcerning the two first articles hath bene set downe alredie; for they do little differ from those two positions set downe in the former places. Likewise concerning the third article, we haue had their minde in the eight article, so that it shall be needlesse either to shew again that those are by their desert imputed vnto them, or that in maintaining the their warrants be of smal force. And the fourth article is so far from being an vngodly calumniation against the, y they hold it not only a possible thing for a pri-  
uare.

uate man to beget faith, but also lawfull for him to preach the word & interpret the scriptures in publike assemblies. Wherin a question might be moued, what is the differēce betwene him y is *Leitourgos*, a minister of Christ in their publike functiō; & euery priuate man in the congregation, both hauing equall authoritie, as well in preaching, as in the censures of the church? Also, what these priuate men are to be esteemed in preaching, whether ministers, or no ministers vnto the people whom they teach? mutuall exhortations I grant to be necessarie amongst the people of God, wherby the faith of the godly may be increased; whereof is mention made, Act. 18. 26. 1. Pet. 4. 10. 1. Thess. 5. 11. And the euils in others might be restrained; wherof Iames speaketh, Cap. 5. 19. 20. And Paul 1. Cor. 7. 16. For as I yeeld vnto the author of this discourse, that these fīue places of scripture do proue one and the same matter, so I hope he will call home his wits, & grant vnto me that they proue not a preaching in the publike assemblie, considering that the woman, of whom this dutie of exhorting is required, 1. Cor. 7. 16. is not allowed to speake in the congregation. The other places of scriptures alledged, viz. Luk. 10. and 1. Cor. 14. do mention a publike dealing with the word, but neither were the 70. (when Christ sent forth priuate men) nor yet the others spoken of in the Corinthians, where he speaketh not of all the faithfull, but of all the Prophets; as master Calvin also noteth vpon that place, that in Luk. 8. 39. Act. 8. 4. and 11. 19. can make nothing for this matter vntill it be proued that the men there mentioned, first were priuate men, 2. executed a ministry in the publike assemblie, and lastly had no extraordinarie sending forth. The place of Paul Philip. 2. verse 15. and 16. speaketh not of preaching, but of the conuersation which should be such in the midst of a froward

Q<sup>2</sup>

people



people, as might be a meanes to winne them without the word, who had no care of the word. The other place, 1. Pet. 3. 2. pertaineth nothing to the matter in question; so that as yet it remaineth vnprooued, that a priuate man may preach in the congregation. Of which matter Master Caluin speaketh, Instit. lib. 4. cap. 3. sect. 10. and if they may not preach, then can they not beget faith; for none can be called to the true faith without the preaching of the gospel, as they themselues haue affirmed in their last conference with Doctor Andrewes. Therefore this is not a slanderous article to bring them into hatred vniustlie, but a blind deuise to bring confusion into the church.

The fift article here set downe and the seuenth, are the same with that, which was set in the third place in the beginning.

The sixt article, being all one with the tenth of the former sort, hath also bene considered of.

To the 8. article they saie, that to go to the church to publike praiers, is a high sinne against the first table; which being but a begging of the question, they must first proue our worship to be idolatrie, before their calumniation is to be harkened vnto.

To the ninth they say, that they iudge not them that are without, but those that hauing left all false assemblies, &c. haue ioyned with them, &c. And if among them any fall into error, then do they excommunicate. As here is no slander, so may we see the confusion of their doctrine, and their practises to be accordingly. First, the priuate man hath as much authoritie in the censures of their church, as Pastor, Elder, or any other. Secondly, that their church hath authoritie ouer those that haue ioyned with them: from these sweete positions haue sprong this excellent harmonie, that euerie man presumeth amongst them to excommunicate one another, as hath bin seene, and is dayly

dayly manifest, both in the Clink and other prisons; for as *Theodoret* saith, *ex ipsa ignorantia pestem superbie contraxerunt*. Ignorance hath brought them to pride: which he compareth vnto the plague, because as it infecteth the bodie, so pride peruerieth the mind; for from it do spring a stubborne disobedience towards others, hypocrisie seeking glorie in outward appearance, wilfulnesse in defending the euill, least their error should appeare, discord, ech man labouring to be singular, deuise of nouelties, &c. And therefore it is no wonder, to behold the readinesse of euerie of them in casting off submission; boasting of godlines, and maintaining falshood: yet whiles euerie man affecteth glorie by new deuises; the dissention is such, that one sort excommunicateth another, and the excommunicated do the like for the other, that euen the Papists who behold the same in their prisons, laugh at such confusion.

De fide.

The tenth article is all one with the sixt in the former number.

To the 1. they say, that they refuse not an oath by the holy name of God, 2. before a lawful Magistrate, 3. vpon iust occasion, according to the word: but our oathes they say, are rash and vngodly. First, by or with a booke. Secondly offred & enforced by the Bishops. thirdly at their pleasure vpon euery occasion, contrary to the word of God, the lawes of the land, & derogatorie to her Maiesties prerogatiue royall: so that if we say that these men refuse to take an oath according to the laws of our land, it wil appere no slander.

Now concerning their iudgmēt, we agree with them that the Lord condemneth all false, rash, and vngodly oathes: that is, such oathes as are in matters of vnto the word of God, the lawes of the land, & derogatorie to her Maiesties prerogatiue royall: so that if we say that these men refuse to take an oath according to the laws of our land, it wil appere no slander.

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Heb. 6. 16. and many others. Herein we dissent, first that they seeme to allow an oath before a magistrate onely, wherein they condemne the deede of Iacob and Laban, Gen. 31. 53. and of Boos to Ruth, Ruth. 3. 13. and of Obadia to Eliah, 1. Reg. 18. 10. who being all but priuat persons, yet doe confirme with an oath the matters in question betwene them. Secondly, that they will not acknowledge those to haue authoritie to take an oath, to whom her maiestie hath committed the same. Thirdly, that they condemne the forme of swearing before the magistrate, which by the laws of Englang is vsed; for as Abraham in vrging his seruant Eleazar to sweare Gen. 24. 2. and Iacob taking an oath of Ioseph Gen. 47. 29. said *Put thine hand vnder my thigh* (a ceremonie vsed among the Ethiopians and Indians vntill this day) can not be charged to haue vsed an idolatrous rite, inasmuch as the oath was not taken by the thigh, but by the God of heauen and the creator of the earth: so likewise the hand is laid vpon the booke, the oath is not vrged to be taken by the booke, but by him, whomin the doctrine of that booke maketh knowne vnto vs; of both which rites we neede not feare to say: *Prophanus ritus non esse, qui Dei gloria quicquam detraberent; quia interponitur Dei nomen, &c.* Neither do the places of Scripture cited infringe this: for Amo. 5. 4. is not at all spoken of an oath, but generally that men shoulde seeke out that which is good and not euill. The other three places, viz, Zoph. 1. 5. Matth. 5. 34. and 23. 16. disproue not an outward ceremony in an oath; onely Zephania telleth that God condemneth those which doe outwardly worshippe Idols though they keepe the heart vnto God; and Christ sheweth that God is onely to be our witnes in al our asseuerations: our maner of taking an oth is not against it. The other calumniationes are not worth the answering.

To the twelfth they say, that the action of matrimo-  
nie is meetely ciuill, therefore lawfull in all places  
and at all times to marrie in the Lorde by the consent  
of parents, denying that they haue married anie, but  
together with other faithfull, haue bene witnesses of  
the same. It is plaine therefore that some haue bene  
contracted in the prison, and married, and they haue  
had their part in the action. But I woulde haue these  
men to consider: First, that euerie soule in ciuill  
and indifferent matters is to submit himselfe vnto  
the higher powers; for this lesſon we learne of Sainct  
Paule vnto the Romanes the thirteenth chapter and  
the first verse. Secondly, that marriage is a matter al-  
together ciuill: for this these men acknowledge.  
Thirdly, that her maiestie for the auoiding of incon-  
ueniences hath commanded that matrimonie should  
not be celebrated but in the publike assemblies; as  
by the lawes of our lande is manifest.

And then let them speake, and shewe vs what  
warrant they haue from God, or comforte to their  
consciencs in these vngodlie and disordered mar-  
riages.

Nowe therefore we may conclude that neither the  
twelue positions in the beginning, nor the twelue ar-  
ticles in the ende of this first treatise, are forged posi-  
tions, slanderous articles and vngodly calumniationes  
considering that these men do maintaine them: but so  
wicked assertions, that it may bee truely said of the  
teachers of them. *Thou dost loue euill more then good,  
lies more then to speake the trueth, &c.* the two and fif-  
tith Psalm and the third verse.

There is a thirteenth article, whereof they greatly  
glorie, that it hath bene passed ouer with silence, that  
neither tithes, nor set liuings are a matter warrantable  
in the word of God; the one being Leuiticall & there-  
fore abrogated, the other without stay to leane vpon

in



in the Scriptures, and therefore to be taken away, and that Christ and his apostles perswaded to sufficiencie, but did not condition for anie certaintie. To whom I answered, that if a sufficient maintenance is to be had for the ministerie, it is requisite some order be taken for them how they may come by it: for if it be left to the discretion of men, it will be short enough, in regard whereof the Lorde ordained a set living for the Levites, not in the example of Michah his Leuit, with whom these men do sport themselves, but in his ordinance of tithes, &c. which as they were ceremoniall to them that paid them, being instructed therby that the increase of al thing is of God to whom praise is due for the same: so to them that receaued the same it was a meanes, wherby the certainty of their maintenance might be had. And this was not left to the discretion of the people, but euery man was appointed what to pay. *Do ye not know* (saith Paule) *that they which minister about the holie things, eat of the things of the temple, & they which waite at the altar are partakers of the altar?* He proceedeth in applying this vnto the ministerie of the Gospell: *So also hath the Lord ordained, that they which preach the Gospell should live of the Gospell.* Therefore as vnder the law there was a sette maintenance for the priest: so vnder the Gospel there may be the like for the ministers thereof, except we coulde finde the people better affected now, then they were at that time vnto the ministerie. *They are to rest upon the good vwill of the breethren,* say they. But how is this proued? For to speake without warrant of the worde in teaching innouation is fondnesse. But I know that it will be sooner granted to the minister to haue a certaine stay of living, then that he shoulde haue the same in tithes, for that was ceremoniall, and therefore to continue it, is to deny Christ to be come in the flesh. I answer that the paying of tithes  
 at was

1. Cor. 9. 13.

ver. 14.

was ceremoniall, but there was an other vse of them also: so was the temple ceremoniall, wherein the people assembled together vnto the worshippe of God. Now if any man should vse the temples (I meane the places of praier) or the paying of tithes as ceremoni- all, it were a deniall of the abrogation of the cere- moniall lawe, but the temple hauing an other vse, namely, that it might be a conuenient place for the people to meete in for the exercise of the worde, &c. which is not ceremoniall, it is no denying that Christ is come in the flesh, though in this respect we do con- tinue this vse of them, so the tithes being not onely ceremoniall, but hauing this vse also that the ministe- rie might be maintained, no such iniurie is offered vn- to Christ in the retaining of them for this ende onely. And thus this glorious article may goe together with his fellowes, all of them deseruing glorie alike.

## A SHORT ANSWERE VNTO CERTAINE ARGVMENTS WHICH

*are vsed by the Brownists, to proue the Church of England not to be the true Church of God.*

**I**N the end of the second booke of their conferen- ces, there is added a short treatise, as the summe of those matters, which in the conferences are said to haue bene handled: the manner of which discourse is this. In the toppe of the page this scripture is pre- fixed.

*Brownist.*

*The righteous men they shall iudge the after the maner of harlots, & after the maner of murtherers, for that they are harlots, and blood is in their hands. Ezec. 23. 45.*

*Answer.*

For as much as it not expresse wherefore this place

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of



of Scripture is heere placed, I will adde this vnto it: leauing the application of it vnto them, that vnderstande the meaning of the former.

Thus saith the Lorde God, because that Moab and Seir doe say, beholde the house of Iuda is like vnto all the heathen, therefore beholde I will open the side of Moab, euery of the cities of his cities; I say, in his frontiers, with the pleasaunt countrie Beth-ieshimoth Baal-meon and Kariatthaim. I will call the men of the East against the Ammonites, and will giue them in possession, so that the Ammonites shall no more bee remembered among the nations, and will execute iudgements vpon Moab, and they shall know that I am the Lorde. Ezech. 25. vers. 8. 9. 10. 11.

Brownist.

Before we can iudge of the false church, it is expedient, that we discern the true church, &c.

Answer.

Here is confirmed that which was spoken pag. 12. viz. that the matters mentioned in that treatise are so necessarily required, that the want of anie of them taketh away the esse of the church: for here in a few lines is knit vp, that which more at large was then deliuered: yet some things at the first not thought vpon, are here added. And both the old and new matters jointly and seuerally are propounded, as hauing strength sufficient to ouerthrow not our church only, but all others also that are not framed, according to their rule. I will answer them therefore in that order, which the author hath vsed in drawing these matters into arguments. The first argument of theirs is this.

Brownist.

Their church consisteth not of a companie of faithfull people, but of multitude of prophane people, therefore they are not the true church.

Ier. 31. 34.  
Act. 10. 43.  
& 15. 9.

An-

*Answer.*

Seeing the propositions both of this and the arguments following are set downe before it should seme that of purpose they are nowe omitted; yet to make the matter plaine, the argument is after this manner,

The true planted and right established church of Christ is a company of faithful people, but the church of Englande is not a companie of faithfull people. Therefore not a true planted and rightly established church.

Whereunto I answered, that the assumption is with great insolency set downe, as if magistrates, ministers & people were without exception of any, a flocke of goates, a companie of hell hounds. Likewise the proposition fauoreth of Anabaptistry, whiles it admitteth none to be members of the visible church, but faithfull people onely. But concerning the assumption, I grant, that some of Cain his brood, of Cham his conditions and of Esau his qualities, are in our church, euen as there are amongst these persecuted Christians some of the schollers of Shimei, some of Corah his company, some Ismaels, &c. Herein is the difference betweene their church and ours, that we account of such beastes as they are, though wee labour by the worde and other meanes to bring them vnto repentance; but if their Atheists can but say that discipline is good (though they knowe not what it meaneth) if they wil heaue at magistracy, & raile vpon the established gouernement, they must be presently canonized & registred in the booke of the faithfull, whatsoever their conditions are otherwise. In the proposition I see nothing which hath not beene answered pag. 12. &c. only here are certaine scriptures cited in the margin, so farre from proouing the matter in question, that if they be vnderstoode of euery member of the visible church, to prooue them faithfull, we may with as good reason from the same places conclude,



that neither the publike ministerie, nor priuat admonitions are to be vsed in the visibie church, for these are the wordes of Ieremie: *And they shall teach no more euerie man his neighbour, and euerie man his brother saying, knowe the Lorde, for they shall all knowe me from the least of them to the greatest of them, saith the Lord, for I will forgine their iniquitie, &c.*

Brownist.

*They haue made no separation from the heathen of the lande, but all are receaued and retained in the bosome of their churches, therefore, &c.*

Answer.

This is the argument. The true church is a company of people separated from the vnbeleeuers, & heathen of the lande, but the church of Englande hath made no separation, &c. therefore, &c.

The proposition is denied, if such a separation be vnderstoode as is spoken of Matth. 25. 32. as hath bin proued pag. 11. 12. &c. but if they take it, as it is in the place by them selues alleaged, Leuit. 20. 24. we do grant it: for Israell is there said to be separated from that heathen, yet was it not separated from all vnbeleeuers, onely it was in respect of their outward profession. The assumption in the former sence is granted, but otherwise it is euident to be a meere slander, for neither are any receaued into our church, except they ioyne with vs in outward profession, neither are their children baptized, except the parents, or some for the parents do promise to see the brought vppe in the knowledge of God, and faith in Christ Iesus.

But they proue this assumption after this sort: *They ouer all (say they) by the blowing of her maiesties trumpet at her coronation, in one day receiued without conuersion of life by faith and repentance, and they and their seedes euer since generallie receaued to your sacramentes, without*

In their first & third conference with M. Hutchinson.

without any separation from the world.

Before I make answer vnto this assertion, I would learne (if I might) how these men would haue the people to come vnto an established church at the first. For they tel vs, 1. *That there can be no true church, untill euerie member therof bath by faith and repentance separated himselfe from the vnbeleeuers.* But how shall they come vnto this faith? for they tell vs also, 2. *That none can haue true faith and repentance, but such as are called thereunto by the preaching of the gospel.* And how shall they haue this Gospel preached vnto them? 3. *There must be sheepe before there can be a flocke; there must be a flocke before there can be a shepheard, because the people must choose their Pastor: so that they affirme that the people must be brought to the faith, before they can haue a Pastor, and yet they cannot haue faith without preaching.* Which way then shall this preaching be had, for the attaining vnto faith?

In their first conference, with master Hutchinson.

Ibidem.

The Magistrate (say they) ought to compel the Infidels to heare the doctrine of the church, and also with the approbation of the church to send forth meete men, with gifts and graces to instruct the Infidels, being yet no ministers, or officers vnto them: but in the time of Poperie, they affirme that the people could not be the church; & therefore I would be resolu'd in these two points: First where the magistrate in such a case shuld haue a church to giue consent vnto his sending forth of such teachers to instruct infidels? And thus haue they led vs about, & haue brought vs to the same place where we were at the first. And secondly what they are, which thus are sent by the magistrate and the church, if not ministers of the word vnto those infidels whom they teach? and herein we require an answer by the word.

Conference with master Cooper. pa. 59.

Now to our assertion, concerning our turning from Poperie at the blowing of her maiesties trumpet. I



doubt not but this will be graunted, that some of **Q** Maries subiects beleued, and made a bold confession of their faith, who to the ioye of all christian hearts in the lande, remaine in our church vntill this daie. Others there were like vnto Nichodemus in his comming to Christ by night, and in his faint defending of the truth (who if the Lord should for our vnthankfulnes send a scourge) wold with Nichodemus make a bolde confession of their loue to Christ Iesus.

Ioh. 3. 2. & 7. 50.  
Ioh. 19. 39.

So that all were not Pagans that embraced the Gospel at the founding of her maiesties trumpet, & being faithfull, the seales of the couenant did pertain vnto their seed. But some (it may be) ioyned for feare in the outward profession (who these were, the searcher of mans heart doth know :) So did Ismael in Abrahams house, Caine in Adams house, and these vnfaithfull Israelites vnder Iosua, when at his only commandement they were all circumcised. There was therefore such a separation at her maiesties entrance vnto the Crowne, as the visible Church in all ages from the beginning hath afforded.

Ios. 5. 3.

Brownist.

*They are not gathered in the name of Christ, but in the name of Antichrist vvhom they obey, as shall after vvard appeare, Therefore, &c.*

Answer.

The Argument is this. The true church is gathered in the name of Christ, but the church of England is not, &c. Therefore not the true church.

The proposition is granted; the Assumption is denied, in asmuch as we do renounce the doctrine, gouernment, & worship of Antichrist, as shalbe shewed in the places where they labor to proue the contrary.

Brownist.

*They vvorship not God truly, but after a false and idolatrous*

*idolatrous manner, as witnesseth their Popish liturgie, their stunted booke of common prayers, Therefore, &c.*

The Argument standeth this.

The true church worshipeth God truly, but *Ansvere.*  
the church of England doth not,

Therefore it is no true church.

I grant the proposition, & yet with this caveat, that not euery member of the visible church performeth this dutie, and that the true worship of God, offered vnto him by man, thorough the frailtie of man is not without great wants. The matter of the assumption hath bene dealt in, pag. 21. And they receiue not, nor obey *Brownist.*  
*not Christ as their king, priest, and prophet, Therefore, &c.*

This argument is diuided into three seuerall parts in this manner.

*Not as their king, reiecting his gouernement, and receiuing and standing vnder the antichristian yoke of their Popish gouernment, Therefore, &c.*

The force of the reason is this.

The true church obeyeth Christ as her king, and *Ansvere.*  
receineth his gouernement; but the church of England doth not, Therefore no true church.

We are to remember that the question is of outward government, which hath bene shewed pag. 25. not to be the life of the church, but the word onely: Herevnto we ad their own confession, that the *true church may be without sacraments*, which we hold as necessarie as outward gouernment. But we are here charged with a double crime, viz. with the casting of Christs gouernment, and with the receiuing the yoke of Antichrist. To the first whereof, I answer, that if pastors, Doctors and Elders, and Deacons be the gouernment of Christ, we haue it; in as much as the matter required in all these offices is retained with vs; if these be abused by men, it is not sufficient to  
proue



proue that we haue them not at all, if strife be about  
 the changing of the names, wise men will condemne  
 it for follie. To the second I answere, that her maie-  
 stie is supream gouernesse ouer vs in all causes both  
 ecclesiasticall and ciuill; and therefore hath authoritie  
 to appoint such gouernors, to confirme that gouern-  
 ment, which (being not contrarie vnto Gods word)  
 shall seeme meete vnto hir. Nowe this gouernement  
 which we haue, else where is shewed to haue bene  
 for the preseruacion of discipline and auoiding con-  
 fusion, before the time that Antichrist bare sway in  
 the church. I grant that afterward he abused it, so did  
 he many other matters: and yet they are not to be  
 counted Antichristian (hauing not their beginning of  
 him) when they are restored vnto their first vse. But  
 this one calumniation bringeth soorth these frutes:  
 First, in teaching that every priuat man hath autho-  
 rity in the election of ecclesiasticall gouernors, or else  
 the gouernement is Antichristian, the priuat man is  
 taught to intrude into her highnesse right, to whome  
 this matter was granted by Act of Parlement, 1. Eliz.  
 1. Againe, in dissuading from the obedience of this  
 authority, the comādemēt of God is made no com-  
 mandement. Ro. 13. 1. which willet that every soule  
 be subiect vnto the higher powers. And as Absolon  
 with Dauid, so do these men deale with her maiesty,  
 in seeking to alienate the harts of good subiects from  
 her, by crying out against her gouernment, promising  
 better things if they be harkned vnto, that mē might  
 be brought to ioyne in their rebellions. We shun the  
 Iesuites, who from house to house do labour to draw  
 the people into a loathing of their present estate,  
 this nauie schisme is so muche the more to bee loo-  
 ked vnto, as it cometh with a greater shew of god-  
 linesse, and yet indeuoreth to worke confusion, by  
 these Iesuiticall proceedings.

**Brownist**

Not as their Priest, sacrilegiously prophaning his name  
with their idolatrie, prostituting his blood, and making  
him a Priest and sacrifice to infidels, and the most vicked  
offenders.

**Answer.**

The Argument is thus.

The true church receiveth Christ as their Priest,  
but the church of England doth not, because it pro-  
phaneth his name, &c. Therefore no true church.

The assumption is false, for the doctrine of our church  
is, that Christ is the only Priest, who by his owne  
blood entred in once into the holy place, and obtain-  
ed eternall redemption for vs: and therefore that  
men should walke worthy of so holy a calling as  
Christ hath vouchsafed to set them in; neither in their  
worshipping of God, prophaning his name, nor by  
their vngodlinesse abusing his sacraments, wherein  
the practise by our church commanded is, that pro-  
phane & vngodly men be repelled from the same. It  
is not therefore a matter to be generally laid vnto the  
charge of the whole church, that they prophane his  
name, &c. I grant indeed that the Pastor may thorow  
ignorance, negligence, or some other euill occasion  
deliuer the sacrament to an vnworthy man, which as  
it is a sinne in the receiuer, so may it be as great a sinne  
in the deliuerer, yet will this be a weake reason to  
conuince the whole church of prostituting the blood  
of Christ, denying his priesthood, prophaning his  
name, &c. being that Iudas was partaker of the supper  
of the Lord, and yet the whole companie were not  
polluted thereby.

**Brownist**

Not as their prophet, giuing no obedience to his word,  
using it as a mantle to couer their sinne; rather then as a  
rule whereby to direct their liues, not seeking a true mini-

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sterie, but maintaining a false; of which sort the whole ministerie of the land is, which are permitted to teach in their publike places, to whom they giue care.

*Answer.*

The Argument is this.

The true church receiueh Christ as her prophet, but the church of England doth not, &c.

Therefore, &c.

The assumption of which argument they proue thus. First, because the church of England giueh no obedience to his word. Secondly, because they vse it as a mantle to couer their sinne; and thirdlie because they seeke not a true ministerie but maintaine a false.

It hath heretofore bene granted, that the best churches haue had some bad members in them, whereof some in Atheisme despised the word, & others in hypocrisie made it a cloake to couer their vngodlinesse, wherein the church of England goeth not scotfree; but for the wickednes of some to condemne the whole were verie hard; and so sharply to censure all, were intollerable. Yet these men do it, when they affirme that no obedience is giuen to the word: as if all from the highest to the lowest were infidels and pagans, without God, without the knowledge of his word, without conscience in any thing, without the feare of God. This is the meeknesse of an arrogant spirit. The bull sent by Pope Pius the first to curse her Maie-  
 jessie & the land, was not vnlike vnto it; the calum-  
 nation is the same in both, and therefore master Iewell  
 hath framed an answer meete for both.

Now as touching our ministry which is set as the third argument of our disobedience; the defects thereof are noted to be either in their election, or in their subiection to a false gouernement. *Their election and ordination* (say they) *are not by the Lords holy and free people*

people. This hath bene answered pag. 45. Also they are made in nubibus (say they) but if these factioners had not made their owne ministers in tenebris, they might with lesse impudencie haue blamed the making of ours. Besides they say, that at her maiesties entrance vnto the crowne our ministers were set ouer the people without an outward calling. Wherein I will not oppose the ministerie of Luther and Caluin, whose ministerie they cannot deny to be warrantable, pag. 53. of their booke, and yet they had not a better calling then our men had; but I dare auouch the calling of our men vnto the ministerie at the entring in of her maiestie vnto the crowne, to be the selfe same that euen our aduersaries haue warranted, pag. 59. of the afore said treatise; viz. the magistrate did send them to instruct the vnbeleeuers; but (say they) they were no ministers vnto them. Then let them tell vs what other ministerie this might be, and what warrant they haue for it in the word, or else they giue vs iust cause to complaine that they are filled with conceites.

Confer. with  
Spering.

Now the gouernement vnder the which they execute their ministerie is such, that master Caluin acknowledgeth the antiquitie thereof to be great, and saith that it was in vse before the time of Papacie, and the vse thereof to be good, viz. *ad disciplina conseruationem*, for the vpholding of discipline, and for the auoyding of confusion. But master Barrow saith, that the Queene and Parliament do wickedly in giuing this authoritie vnto the Bishops, which they haue committed vnto them; the same is published by his owne procurement vnto the view of all men, who reading it, and considering of it, may see the dealings of master Barrow, I say no more. But to make an end with this Argument, notwithstanding all the exceptions afore said, the Church of England

Instit. lib. 4.  
sect. 4.

Conf. with  
Sper. pag. 10.



acknowledgeth Christ as their Prophet, and for conscience sake doth reuerence gods word taught by the ministerie thereof, from the which who so turneth away his care, euen his prayers are abhominable, Pro. 28.9. And also the sacraments deliuered by them, considering that God hath ioyned them as scales vnto his word; whereof hath bene spoken, pag. 27.

*Brownist.*

*Their people are not knit together as members each of other in one congregation, but both rouse, and goe, assemble & depart at their pleasure when they will, whether they will, and as they will themselves, as also live in continual disorder.*

*Answer.*

The Argument is this,

The true church is ioyned together as members of one bodie; but the church of England is not, but doth rouse and go, &c. Therefore, &c.

In the proposition I finde these absurdities, first that the visible church is tyed to be all of one assemble or congregation, in which respect the diuision of our church into seuerall parishes, is an eye-sore vnto them. Secondly, that the inordinate proceedings of some in the church, should proue a nullitie of the church; as if the losse or vnsoundnesse of a member could take away the esse from the bodie. Thirdly, that the spirituall vnion of the member in the whole church is so required in euerie seuerall assemble, as if it were as great a sin for a man to depart from one assemble vnto another, as to dismember himselfe altogether from the whole bodie, which is the church. All which are so grosse, that a censurer doth better become them, then a confuter.

As for our church the disorders therein are too many, yet were they exceeding and intollerable if they were so generall, as this accuser thereof hath aouched,

ched, viz. amongst all men, at all times and in all their actions: but an Orator can doe much in perswading, and a slanderer will do more in abusing.

*Brownist.* Their parishes are not ordered & governed by such officers as Christ hath appointed to his church, have no true pastors, teachers, elders, deacons, relectors, but instead of these they remaine most servilely subiect to the Antichristian government of their Popishe Archbishops, Bishops, Chancellors, Archdeacons, Deacons, Commissaries, Doctors, proctors, advocats, notaries, registers, pursuivants, curstors, summoners, &c. and from the Apostolicall seat of the Bishops, they receave an Antichristian and a false ministry, as their parsons, vicars, curats, hirelings, lecturers, mercenary preachers, &c. which together with this people stande bounde and subiect to these bishops, and their popish courtes, of high commission, of faculties, of arches, of prerogative, of delegates, of their commissaries, &c. Therefore &c.

*Answer.*

The argument is this.

The true church is ordered by such officers and lawes, as Christ in his last wil and testament hath thereunto ordained. But the church of England is not ordered thus. Therefore &c.

The first argument hath beene infringed pag. 25. where it was proued that outward discipline is not the life of the church, also pag. 26. & 70. where it was shewed that doctors & widdows were not necessarie in euery congregation. Wherunto I adde this, that although a gouernement by elders, &c. was establisht in some churches in the Apostles times, yet as pag. 62. hath beene said, it remaineth as yet vnproued, that this gouernement is to remaine vchangeable in all ages: they tell vs that Christ was as faithfull in his house as Moses was, I grant it, yea and more faithfull.



Therefore (say they) he hath set downe an outward gouernement as well as Moses did. This also will I grant the, yet remaineth a third matter, viz. that the Brownistes cast their heades together againe, and describe this gouernement better then as yet they haue done, and proue out of Gods word not onely what it is, but that it is necessarily to be had in al ages alike, yea and that the want of it doth conuince a people to be no true church vnto God. All which being once performed, their propofition shall be granted.

The second part of this argument is confirmed by these foure circumstances that wee haue no true pastors, whereof hath bene spoken very oft.

Secondly, that the gouernement by Archbishops &c. is antichristian. A matter answered pag. 110. but in affirming our gouernement to be in the power of proctors, aduocates, notaries, registers, pursuivants, summoners, &c. whom these euill tongued men, doe know to haue no authority in hearing of causes & giuing sentence, bewraierh the corruptiō of their harts.

Thirdly, that our ministry is antichristian a matter handled, pag. 125. the scurrilitie in calling them hirelings, mercenary preachers, &c. deserueth no answer; the names of parson, vicar, &c. doth not make a difference in the ministry, but in their maintenance.

Fourthly, we are subiect to the popish courtes, as high commission &c. wherunto I answer that al these courts haue their authority from her maiesty, though some of the more directly then the other. In consideration wherof, to call the lest antichristian is arrogant, but to adme the all in one sentence, & to dissuade her maiesties subiects frō yeelding obedience vnto any of the, it will be found an act of no good subiect: yet for mine owne parte I purpose not to giue iudgement in the matter. I leaue it to such as are acquainted with the law, onely I will propound the case, which is this.

The high court of Parlement hath agreed that the queene, her hignes & successors, kings & queenes of this realme, shall haue full power by letters pattents vnder the great seale, to name and authorise when, as often, and for so long time as her highnes, her heires or successors shall thinke meete such person or persons as she or they shal thinke meet to execute vnder her, &c. all manner iurisdiccions, priuileges, and preheminences in any wise concerning any spirituall iurisdiction within England and Ireland, &c. 1. Eliz. 1.

Now her maiestie by the authoritie aforesaid hath graunted her letters pattentes vnder the great seale for the two courts of high commission and delegates. And by the said authority first from the Parlement, and then from her maiestie these two courtes doe stande, and not by any other right or authoritie whatsoeuer: yet these two courts of high commission and of delegates are, here termed popishe and antichristian courts, and the people are condemned to be antichristian, which yeelde obedience vnto them. This therefore is the case.

Whether it toucheth her maiesty or not, that libels railing vpon, and calling her highnes authority (which is warranted by her broad seale) popish, antichristian, &c.

*Brownist.*

*These assemblies are not ruled by the old and new testament, but by the canons, iniunctions and decrees of those antichristian and popish courts: therefore &c.*

*Answere.*

The Argument is this.

The true church is ruled by the old and new testament, but the church of Englands is not &c. Therefore &c.

If Christ hath in his last will set down a perfect gouernment for his church (as they say he hath) there is little



little vse of the olde Testament for direction of discipline vnder the Gospell. But this Argument being in effect the same with the former, needeth no other answer were then it had.

*Brownist.*

*These people stand not in & for their Christian libertie, but all of them remaine in bondage to these Aegyptian and Babylonish yokes, yeelding obedience vnto these cōnnes, and their canons. Therefore, &c.*

*Answer.*

*The Argument is this.*

All and euerie of the true Church stand in and for their christian libertie, to practise whatsoeuer God hath commanded them, &c. But in the church of England they stande not for their christian libertie, Therefore, &c.

*Answer.*

We haue scene pag. 49. & 50. that the private man doth passe the bondes of his calling in presuming to deale with publike reformation. Againe, it was sayde pag. 45. that in the visible church it doth not alwaies fall out, that euerie member hath that freedom which is requisite in the performance of their christian duties, of his calling. The proposition therefore is false. As for the assumption in differing nothing from the three former, it doth commend the greates facilitie of the author, who in resoning in so smal varietie of matter is able to frame so greates a change of argumentes which yet being considered of, doe appeare all one in effect.

*Brownist.*

*These assemblies haue not the pouwer which Christ hath giuen vnto his church vnto the worlds end, & all the pouters of earth and hell cannot take from them, viz. to binde and loose, and to reforme things that are amisse, but are deuoted to the Cōmissarie courtes, Therefore, &c.*

*Answer.*

*Answer.*

The Argument is this.

The true church hath power to execute the censures of the church, but the church of Englande hath not, therefore &c.

The proposition faileth, for the true church is sometimes without outward gouernement, whereof read pag. 25. and so consequently without the power which this man speaketh off, for I know he will not reſtraine this power of binding and looſing though he might, vnto the miniſterie of the word, whereof notwithstanding Chriſt ſpeaketh, Ioh. 20. 23. ſaying *Whoſe finnes ſoeuer ye remit, they are remitted, and whoſe finnes ye retaine they are retained.*

As for the aſſumption it is moſt vnttrue; for we haue not onely the power of Gods word, which he hath giuen vnto his miniſterie to bind and to looſe therby, but alſo the cenſures of the church in reſpect of outward gouernement. I grant that euerie ſeueral congregation hath not this power: and I dare aſſirme that in no age it can be proued that euerie ſeueral congregation had this authoritie, but euen in thoſe churches which had an Elderſhip, the ſame was not in euerie aſſembly, but diuerſe congregations were ordered by one ſeniorie, therefore to ſay that becauſe euerie priuate congregation hath not this power, therefore it is not at all in the church, is a childiſh kind of reaſoning.

*Browniſt.*

*Theſe aſſemblies caſt out ſathan by the power of ſathan, namely, by theſe Imps of Antichriſt the Biſhops, commiſſaries and prieſts: Therefore they are not, and for all their reaſons ſeueral and iayned, cannot be held in any Chriſtian iudgement the true church of Chriſt.*

*Answer.*

In this laſt Argument is granted vnto vs that which

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before



before was denied, viz. that our church hath power of casting out; but it faileth in the manner; for (if they say true) this power is not from Christ, but from the imps of Antichrist, &c. vnto which accusation I answer: the end wherefore men are cast out from amongst vs by the doctrine of our church should be, that the offender by being deprived of the scales of the couenant, might be brought vnto repentance. Now for the ordering hereof, the people are not in the weightie matters of the church to haue their voice; pag. 47. &c.

And a presbyterie in euery congregation cannot be had, pag. 28. therefore neither election, ordination, excommunication nor other censures of the Church are to be committed to euerie particular congregation. As for this ynchristian dealing in condemning for Antichristian whatsoeuer is not according to their humour, it hath bene often answered. Some defectes there are in our government, we challenge no perfection; some corruption there is oftentimes in such as haue the ordering of it, I defend not all. But in this I would be resolved, if wee by the power of Satan cast out Satan, by what power do they cast out Satan, that are themselves by your children committed to Satan? For the most corrupt excommunicatiō in our church shuld be wronged, if it should be compared with the excommunications that come from the, who by their fellowes were before excommunicated in their persons. Nay, they are to bee iustified in comparison of the best proceedings that haue bene amongst these rash censurers.

Brownist,

*Infinite were the reasons which from these severall heads, as likewise from these particular transgressions and defaults might be drawen: but the best argument to comfort and cut up this trumperie at once, is according to the*

*command-*

commandements of God, to preserve our bodies and soules free from these abominations, by a speedie separation & withdrawing our selues from amongst them, and to confute their last and onely argument vnder which they uphold their ruinous kingdome, namelie, their penall lawre, by Christian patience, and an upright and godly life.

The conclusion is, that much more might bee sayde against our Church: and I beleue it if the matter had not failed, for the author was willing vnto it, as may appere by his making many arguments of that which with as great credit might haue bene knit vp in one: and also by his bitterness from the first to the last. Well, his modestie is great in that he staith here, and his dealing is as commendable in arming himself with patience against the penall law, which he calleth our onely argument. But what is the reason that hee so speaketh? It should seeme, it is because hee had sent these foresayd arguments to some learned men, who would not vouchsafe to ansvver them; but his challenging of the learned is ridiculous, they are ashamed to deale with so sottish a schisme as this is. In deede the ciuill lawe is the fittest argument to be vsed with these vnrasonable men. Yet other argumentes are vsed both against the treatise of their Church, and against their other follies, if they wil perseuer, lest their disciples do condemne them for seducers, I wish them to laie aside their former bitterness, & to deal stricte with the matter in question. Many that are far inferior to those who haue ben challenged, will be found able (I doubt not) to overthrow their buildings, and to proue them deceitfull workmen.

FINIS.